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The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald



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JUNE, 1934

No. 6

CONTENTS

OUR JUNE ISSUE

as a "General Council Number" takes occasion to center its attention upon Ohio, the state in which the Council meets.

The historical articles by well-known leaders will be of special interest. Mrs. Fisk's program, too, will prove a valuable aid to those who would dramatize, so to speak, the information of the articles. The pages on Ohio's missionary "projects," and Superintendent Hall's vision of the missionary possibilities of the Ohio churches suggest at least that the Christian pioneer spirit that established Ohio is still in good working order. The spirit of this outreach is effectively expressed by Dr. Richards of the Oberlin Church.

The situation in the American Board is well stated by Secretary Fairfield, and some questions asked of the Annuity Fund authorities are ably answered by Secretary Reed.

This June number also majors in the summer conferences in which our fellowship is interested.

Next month Sherwood Eddy will begin a short series of reminiscences. These will show incidentally how back in the nineties there were missionaries "modern" enough to have met any requirements set up by a Laymen's Foreign Missionary Inquiry.

Last but by no means least do we call attention to the special announcement on the Herald Subscription Campaign on page 232.

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CHRONICLE

Comments on the Apportionment Receipts

By SECRETARY BURTON

THE figures given below are something more than guide statistics to those who are concerned with the intensely human activities of our missionary societies, local, national and world-wide. Those who are administering this work watch these statistics with deep eagerness. We believe the same is true with regard to devoted people throughout the churches of the United States.

There is real encouragement therefore to note a total gain of 11.4 per cent in the giving of the first four months of 1934 as compared with the first four months of 1933. The gain for the American Board is 15.4 per cent; for the Home Boards 11.2 per cent; for the State Societies 7.9 per cent.

We should be unfair to ourselves if we were not judicial as well as eager in interpreting such figures. First of all we must remember that the heavier payments on benevolences occur in the latter part of the year, and the first four months has rendered less than 15 per cent of the total giving of the previous year. Too much weight must not therefore be placed upon the indications of the first four months. In addition to this we must remember that the period covered includes the period of the deepest financial distress of 1933, when very little money was being passed because of the banking situation. Conditions improved before the end of the year, and the relative payments to benevolences improved accordingly. Without doubt the better showing for 1934 is due in large measure to this fact.

Nevertheless the friends of missions will hope that with improving times we shall see comparable gains in our contributions to the fundamental tasks of the Church at home and abroad.

Receipts for January-April, Inclusive, 1934

	1934	1933	Gain	Loss
American Board	\$75,638	\$65,561	\$10,077	
Home Boards				
Am. Miss. Assn.	\$11,469	\$11,033	\$ 436	
Extension Boards	24,253	21,524	2,729	
Bd. Ministerial Rel.	11,832*	10,653**	1,179	
Edn. & Foundation	9,085	7,836	1,249	
Federal Council	425	292	133	
	57,064	51,338	5,726	
State Conferences and Home Missionary Societies	76,325	70,734	5,591	
Total	\$209,027	\$187,633	\$21,394	
Gain			\$21,394	

*Includes \$2,465 reported by Department of Apportionment Receipts, and \$9,367 reported by three states for 1934, used by their own Boards for Ministerial Relief.

**Includes \$1,952 reported by Department of Apportionment Receipts, and \$8,701 reported by three states for 1933, used by their own Boards for Ministerial Relief.

On to Oberlin

From June 21 to June 27 inclusive the First Church of Oberlin and Oberlin College will be the hosts of the General Council of Congregational and Christian Churches of America.

The delegates and visitors may not come singing Jason Pierce's "Ten Thousand Strong," but they will swarm by the hundreds over the campus "neath the elms in memory shrouded" and will be hopeful and expectant of Oberlin's best.

Not many—perhaps none of those from out of town—will remember the first meeting of the National Council as such held in Oberlin in November, 1871: when the Council's first constitution was adopted; when a prayer meeting for a revival was conducted; when temperance was becoming a live issue; when there was both a demand for the unification of the boards and a vote to stand by them; when the Fiske Choir thrilled with its spirituals; AND when the cornerstone of Council Hall was laid for the Theological School. Yet not a few will miss seeing the old Hall (left), even though its place has been taken by a beautiful quadrangle.

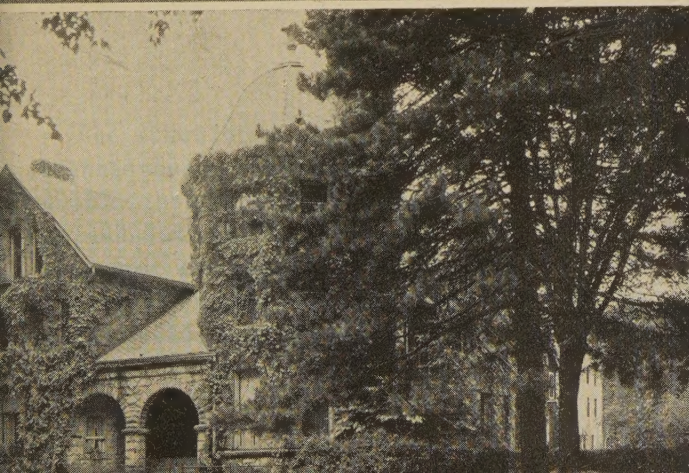
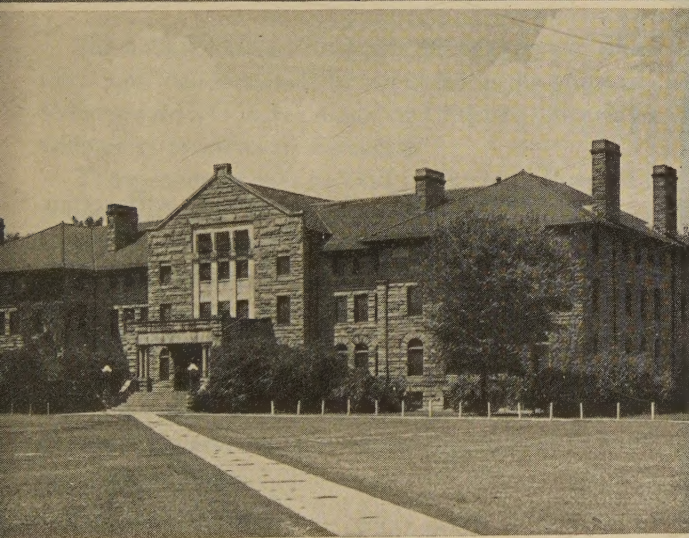
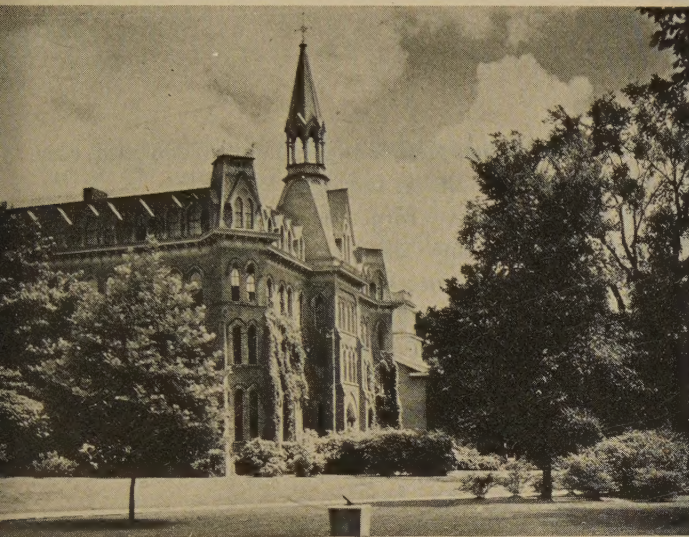
The so-called Men's Building (the donor of which never allowed his name to be used) is to be the headquarters of the Council. Here, in addition to offices and committee rooms, will be found registration tables, information desk, post office, exhibits, new books, lounges for men and women, social hall, etc.; also some limited dormitory and dining privileges.

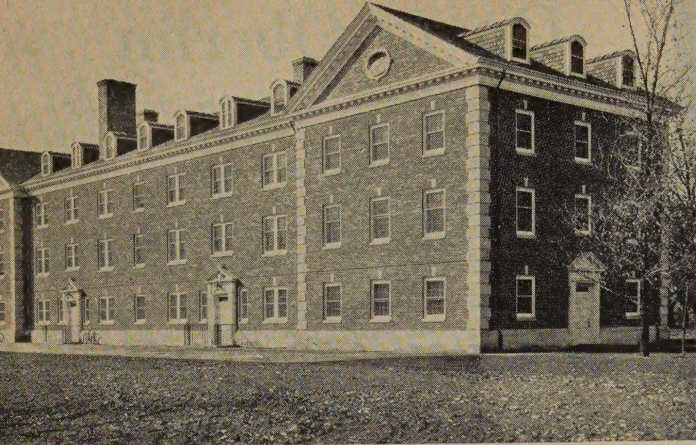
The hundreds of delegates and visitors who crowd into the small town of Oberlin obviously cannot be entertained in homes, however much our hosts would prefer it so. Fortunately, however, the College plant is available, thanks to the generosity of President Wilkins and his associates. Various dormitories and dining rooms are to be used.

The fee charged is the lowest possible; namely, two dollars a day; one dollar for food and one dollar for shelter.

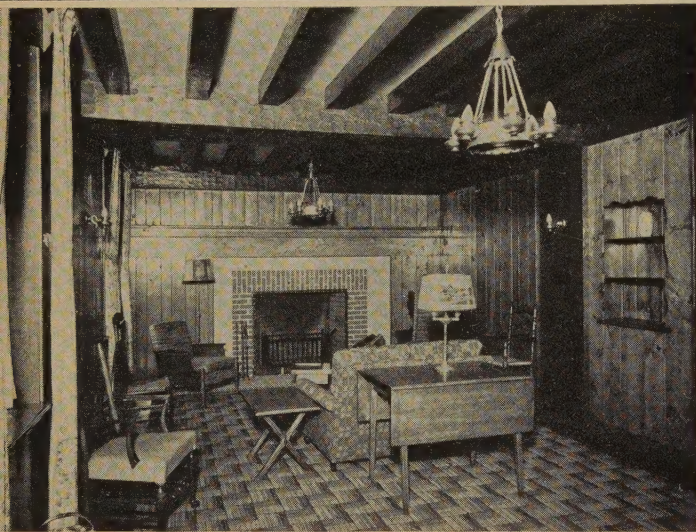
There will be a few rooms available in the Oberlin Inn at a slightly higher rate. Make reservations well in advance.

Baldwin Cottage, seen at the left, is one of the dormitories to be thrown open.



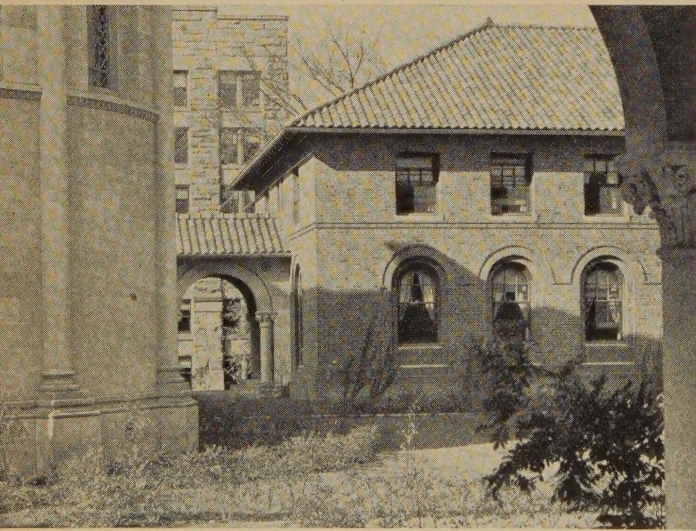


Also, Noah Hall will be an ark of refuge for delegates and other visitors; though no more restful than the other dormitories and though lacking a dining room, it is a bit newer and larger. It accommodates eighty-five people in both single and double rooms.



Noah Hall has some lounges, too, well equipped, cosy, and comfy like this at the right.

And before we forget it, we should mention the auto camp—some distance perhaps from Noah's lounges, yet very necessary. Space will be set aside in the athletic field for those who wish to camp. Toilets, running water, and lights will be supplied—but no cabins will be available.



The beautiful Seminary Quadrangle will accommodate eighty-five people, mostly in single rooms, if we are not mistaken. Here is a "City Foursquare" in deed and in truth, with such names as Bosworth, Fairchild, Meade, Morgan, and Shipherd to conjure with.



And while we are on this subject of entertainment we might let you see a sample dining room. This at the right is where some fortunate ones, including the Editor (D. V.), will gather strength day by day for the ordeal of sitting through the speeches of the conference. Delegates for the most part will eat where they sleep.

Perhaps also we should speak of recreation; for this has its beneficent place in every properly balanced conference.

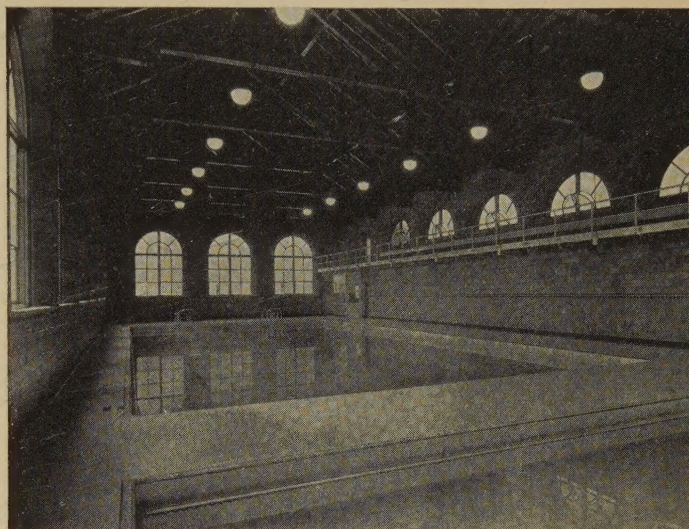
Oberlin has a golf course, of course. This will be open to the Council delegates at reasonably low rates. It will be in charge of the College's football coach, Lyle Butler.

Other forms of exercise will be possible. There will be tennis for some, and naturally walking for everybody.



Then there will be the College pool available—subject to the usual sanitary safeguards. This may be in daily, yea even hourly, use. Much depends upon the weather. It can be hot in Oberlin the latter part of June.

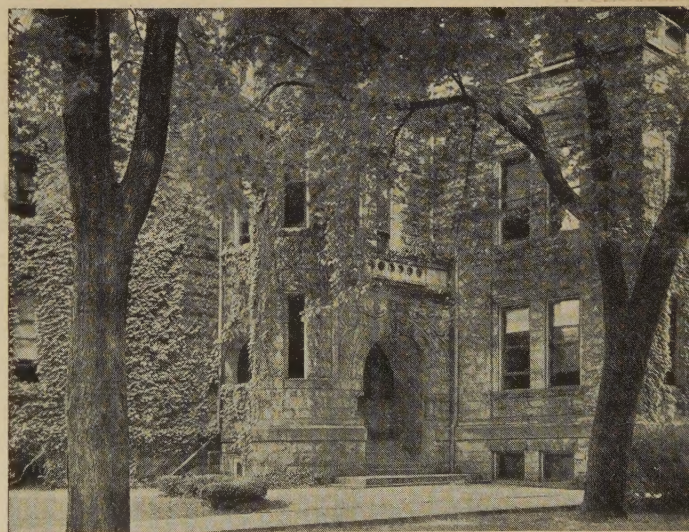
In addition to the pool one can keep quite cool by diligent and timely use of the tubs and showers in his own particular dormitory.



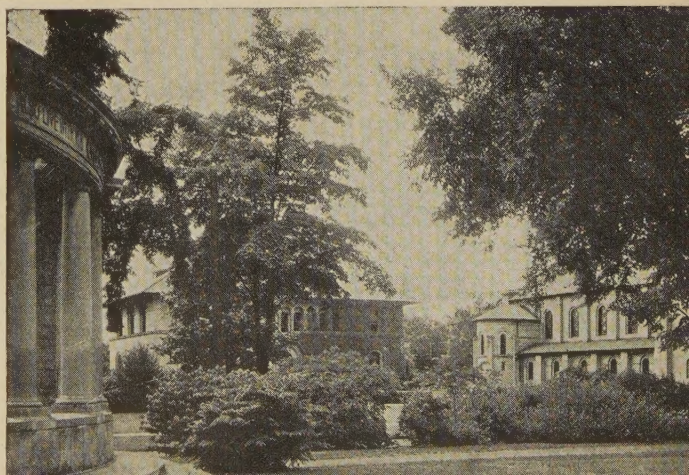
But on to the more serious part of the program. Possibly most delegates will be interested in the seminars. What would a Congregational or Christian Council be without its free-for-all discussions!

These seminars will be held in Peters Hall (right) and in class rooms in various buildings.

The Social Gospel, Economic Questions and Liquor Control; the Peace Movement; Race Problems; Rural Life; Christian Higher Education; Religious Education and Evangelism; Current Theological Questions; the Ministry; Church Attendance and Stewardship; and last, but by no means least, Missions—these will be discussed for two hours in the ten seminars on each of the five mornings.

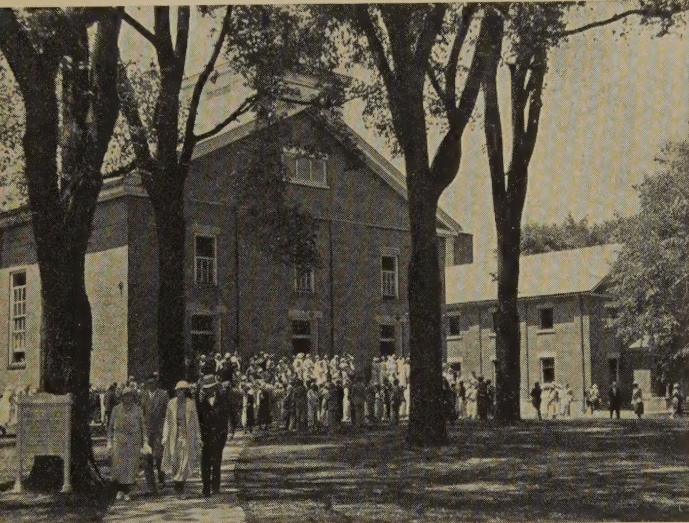


The picture at the right, including Finney Chapel (right), the Administration Building (center), and the Memorial Arch (left), reminds us of the deeper purpose of the Council: of the practical business to be transacted, far-reaching policies and plans to be adopted; of our missionary enterprise; of the religious yearnings and expectations that must be fulfilled both in thought and in spirit.





In Finney Chapel will be held the main platform meetings of the Council: the business sessions of Council and Societies (Monday, the 25th); the lectures by Professor MacIntosh of Yale on "God and the Realistic Man" or "What Is Happening to Our Religion?"; the mass gatherings in the evening preceded by conservatory music and by the missionary "episodes." Amplifiers will make certain the hearing of every word and note.



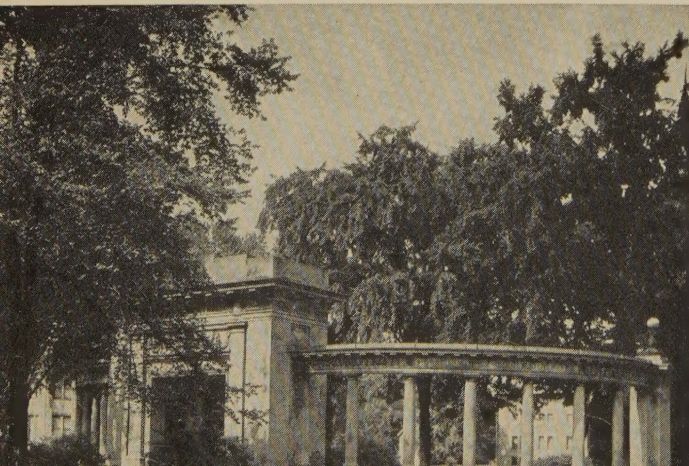
At the close of each morning's platform session the Chapel bell will toll for the half-hour period of devotion immediately following in the First Church. Time will be allowed for the pilgrimage of the delegates from the Chapel to the "Council Shrine." Here the Chaplain, Dr. Boynton Merrill of Newton, Massachusetts, will lead in a meditation and in prayer.



It is hoped that the Council will be served by a large choir under the direction of Professor Olaf Christiansen. The plan is to have a "Council Choir" made up of delegates. The first rehearsal of this volunteer choir, by the way, will come at 5 p.m., Thursday afternoon, June 21, in the Church.

On Thursday evening, if not on other nights, Professor Christiansen will have his own famous A Capella Choir sing. He is seen here at the right, in the center of that Choir.

Oberlin is noted for its Conservatory of Music. This will place instrument and voice at the disposal of the Council. Hence not only the intellects of the delegates, but also their emotions will be ministered to.



After the American Board's inspirational session in the Church on Monday afternoon, the 25th, there will be a quiet pilgrimage from the Church across the campus to the Memorial Arch where a short service of consecration will be held 'neath the shadow of the elms, yet in the sunlight of those glorious martyrs who gave their lives freely for China and the Kingdom.

It will be strange indeed if those who come up to Oberlin do not go down from the mount with hearts aglow with new love and purpose. Oberlin should be a milestone in the march of the Church.

A Moratorium on Missions?

By JAMES AUSTIN RICHARDS

The pastor of the First Church of Oberlin discusses an old theme in a fresh way

THERE are those who plainly say, and more who secretly feel, that the missionary cause has had its day and now had better cease to be. We can hardly escape the benefits that it has brought to us, but foolish and fanatical are we if we think that any larger benefits can by it be brought to anybody else.

Why do folk feel this way? Plain selfishness is one reason. There are always those willing to let a great benefit expand just to the point where it includes them and then expand no further. That is the trouble with life everywhere and all along the line. But I am thinking especially today of those who in general are not of this ilk, who in general are generous and right-minded folk, and who yet somehow draw the line at participation in the missionary impulse at the level of which I have been speaking of it today.

Among such, some have been strongly influenced by the mistakes that the missionary enterprise has made. What enterprise, however noble, has ever been free from mistakes? Physics makes them, chemistry and psychology make them, government and education make them. Yet that does not move us to call a halt on these other enterprises. Instead, we feel that their ability to recognize their own mistakes is proof of their reality and vitality, and by those very imperfections we are summoned to serve them more ardently.

Nothing to Give?

Secondly, some good folk feel that we have nothing to give the next towns that the next towns need. If one believes in truth at all, one must count it a great gain that we recognize better than of old that China, Japan, India, Africa,

all have cultures of their own, some of which are much more ancient than ours and each of which is at some point superior to ours. It is pure gain that we feel a new reverence for the lofty monotheism of Mohammed, the ethical wisdom of Confucius, the rare spirituality of Buddha.

But an appeal to facts, in order to be fair, must be an appeal to all the facts. It is not valid so long as it regards only a few mountain summits that these other cultures have been able to thrust up toward the skies. It must include also the fact that about one-half the population of this globe is still in the grip of low-grade animistic religions. The cow-worship of India is a fact more determinative of the Indian life of the masses than is all the spirituality of Buddha. Are we willing to admit that we have nothing greater or better than that?

It is pure gain that we are recovering from that "holier-than-thou" attitude—that patronizing, destructive spirit with which sometimes we look disdainfully on the people of the next towns. That was never truly brotherly. That never saw all the facts. But this gain will be cancelled by an equal loss if we become so unintelligent as to cease to see that we still have much to give. If you really know the lot of womanhood or really know the lot of childhood in many of the other cultures, it beats me how you can feel that the impulse I am talking about is out of date.

Not Fit to Bear Gifts?

Out of our social contrition arises the feeling that even if the past mistakes of the missionary enterprise were all corrected and in spite of the monumental need of the masses in other cultures, we ourselves are not fit to bear gifts. Look at our slums and race riots, our lynchings and our political corruption, our predatory economic life, our gruesome militarism, our deliberate

attempt to turn back the clock toward an insane nationalism.

In contrition we find Asia and Africa and the isles of the seas pointing the finger at us and repeating the ancient parable, "Physician, heal thyself." We are, therefore, tempted to feel that we had better make ourselves better Christians before we think to preach Christ to other lands. According to this view, the missionary impulse may sometime be appropriate again; but just now, and probably for a long time yet, our only self-respecting and decent course is to declare a moratorium upon it.

At the Roots of the Thing

Of course, everyone knows that sometimes the roots of the tendency to declare this moratorium will not bear frank examination. Sometimes, the root is a world-weariness that makes us long to confine our living to smaller units. Sometimes this urgency for a moratorium on the missionary impulse is nothing but a rationalization of a half-conscious selfishness. But we shall only fool ourselves if we do not recognize that at other times and in other folk this urgency is just as honest and high-minded a piece of strategy as you have in the man who counts it his duty to give his own children bread before he gives candy to the children of his neighbor. Sometimes it is clear of all selfishness whatsoever. Then the man, who, by adopting it, stops his gifts to world-wide Christian work, does give all he thereby saves to other channels of service and does pour all the strength thereby conserved into nearer ways of doing good. It is here that we meet the problem in its pure form and therefore in the form most critical.

To this last kind of advocate of a moratorium on the missionary impulse there are two things to be suggested. This plan would seem more reasonable if it were spread to other sorts of international influence as well. A new time-table would be more logical if it were universal; if it were standard.

Candy or Poison?

But unfortunately the analogy about giving bread to our own children rather than candy to

our neighbor's will not hold. The real analogy is with giving bread to our children rather than an antidote to the poison taken by the children of our neighbor. I might even let my children go hungry for a day in order to substitute bread for poison in the mouths of my neighbor's children or in order to supply an antidote where the poison has already been administered.

You see what I mean. You might call your missionaries home. You would not thereby call home your traders and officials. You might place a moratorium on the influence of Western idealism. You can't thereby put a moratorium on the influence of Western commercialism and Western imperialism.

There would still be—God pity us—the Anglo-Saxon forcing of the opium trade on China. There would still go on the diabolical instruction of the East in the methods of warfare and the selling of munitions there at a handsome profit. There would still be the Western introduction of the very worst phases of industrial exploitation. There would still be the Western shameless abuse of backward races. There would still be the exportation of moving pictures too foul to show even in America.

There is no manner of doubt that almost the only clear channel that Western idealism has found by which to pass out into the rest of the world has been the channel of the missionary enterprise. You might dam the pipes that carry pure water from the West to the East. That would not check the sewers through which our stench flows forth. You may put a moratorium on the missionary impulse, but what then will your children face when and if that moratorium is ever lifted?

Touching Bottom

Yes, I said "when and if." Here we touch bottom and come upon the other thing to be suggested to those who advocate a moratorium. We have seen that the missionary impulse is integral to the whole life and meaning of Christ and integral to the very nature of Christianity—so essential that without it Christianity could not have lived or come to us at all. Can we declare a moratorium on this without declaring a mora-

torium on Christianity itself? Since the very nature of our religion is to count people in rather than out, to say "them also," to cry "in the next towns," as Jesus did must it not be that to run away from the missionary impulse is to run away from Christianity itself?

I said "when and if" to point the question whether, if we try to keep our best gifts to ourselves, we shall not find that by the very hugging of them we have slain them. Put it yet more crudely. Postpone exporting Christianity for ten or twenty or thirty or forty years, and how good the chance that by that time we shall no longer have any Christianity worthy to export. That is why I said "when and if."

I have recently been privileged to watch a little piece of rural life in the far-off state of Maine. A member of a cultivated family was visited by ill health. As a result, the whole family moved to an abandoned farm four miles from

any paved road. Straightway this family began an adventure in neighborliness. Lonely neighbors were brought together. They sang old songs and old hymns. They talked about the higher things of life. They began to help each other out of their incredible poverty. An uneclesiastical Christianity began to grow up.

But at one point I noticed a new vitality and validity suddenly surging up within this movement. I felt it far away and I felt it with a thrill. It was just when these poor people began to make quilts to send to yet poorer people in the city of Portland, and especially was it just when these poor country folk began to make little things that could be sent across the sea to needy people there. Just at this point there came a new grandeur into their uneclesiastical religion. The native religion suddenly became real and formidable. Should we dare to reverse that process with ourselves?

The Long Look Ahead

By WYNN COWAN FAIRFIELD

This Foreign Secretary and Chairman of the Cabinet of the American Board is preparing for the time when the Board will hit the upgrade

THE American Board was established in faith in the vital necessity for its work and in faith that the Christian people of America would make it possible to maintain that work if they could be made to see its necessity. It continues in that faith to look beyond the difficulties and retrenchment of the present to the day when both in ability and in interest the American churches will be ready once again to go forward.

Readjustments During the Present

This fact cannot blind us to the stern necessities of the present. The regular income of the Board available for the work for which it assumes responsibility in its budget dropped from \$1,769,410 in 1928-29 to \$1,247,310 in 1932-33 and is still dropping, though at a lower rate.

This has meant readjustments on the fields of the Board that are tragic in their consequences on individual lives and on some aspects of the work. The January MISSIONARY HERALD carried an insert giving the effects of these reductions on personnel and institutions so far as they were in effect or decided on through last December.

Beyond that picture, there still remains the necessity of going farther down into the valley of heartache before the volume of work corresponds with the resources of the Board. At the time of writing, it is impossible to summarize the different new measures involved, but a statement will be available at the Council meeting.

While this is true, the American Board is doggedly resolved that the processes of readjustment shall jeopardize as little as possible the future of the work. Enterprises which have proved their right to live, but which the American Board feels that it can no longer support to the extent that it has in the past, are being given the best possible chance to carry on during the

period of getting the local support necessary to function permanently.

Other enterprises which seem to have outlived their usefulness (a surprisingly small number) are being questioned and the missions advised to discontinue them.

Types of Service to Be Conserved

On the other hand, enterprises which give promise of a *multiplying and creative influence*, which are developing *new types of Christian service* or working out *new methods* in already established types of service, are being encouraged and conserved, wherever possible.

The increasing sense of the need of ministry to the predominantly *rural populations* of Asia and Africa is reflected in a number of decisions. *Social service work* of various types is being retained, though, in the interests of a balanced and comprehensive program, not all the institutions can continue to receive Board support.

The vital necessity for *the training of leaders* in such rapidly growing churches as those in West Africa and northern Mindanao is taken into account and the work protected, even in the midst of much heavier reductions elsewhere. The Board still believes that one of its greatest contributions to the Christian cause in any country is the steady increase of the number of *men and women educated under Christian influences and inspired by the spirit of Jesus* who will go into the community in various occupations and form the backbone of intelligent, progressive Christian churches.

It is heartily committed to doing this educational work in *union with other denominations* wherever this is the best division of responsibility, and it rejoices in the number of union enterprises in which it shares, particularly in China and in India. In general, it has protected union enterprises in the reductions even in preference to enterprises wholly its own responsibility. It is exploring the possibilities of *much greater co-operation and even unity* of administration in the Philippines, in China, and in West Africa, and is prepared to go forward in administrative unity wherever it is clearly more efficient than division of responsibility. It has recently voted:

"That the American Board express to the Committee of Reference and Counsel of the Foreign Missions Conference its willingness to join in appointing representatives for a joint visitation of one or more of its mission fields along the lines proposed by Dr. Charles R. Watson at the Garden City Conference in January, 1934, to explore the possibilities of very much greater coöperation in every line; such representatives to have such powers as will enable them to speak with a large degree of authority for their several boards in joint conferences and preliminary negotiations for reorganization, any concrete proposals emerging to be subject to ratification by the respective responsible bodies in the manner usual in each case; the field or fields to be visited and the order of visitation to be determined by the Committee of Reference and Counsel."

Opportunities Awaiting Increase of Funds

Beyond the work which is being conserved and reorganized with these policies in mind, the Board is still conscious of much valuable work which is having to be suspended until the income begins to increase and of other work not yet undertaken which should be begun as soon as funds permit.

Under comity arrangements, it alone of American boards is responsible for work in *Turkey*, where opportunities for service to the needs of the people in the name and the spirit of Jesus far exceed what the reduced staff can do. The need to transform the connotation of the term "Christianity" from "Crusades," "European imperialism," "World War," and "arrogance" to "love," "service," "brotherhood," and "humility" is crucial.

In India, an increasingly important part in a union program of Christian higher education has been assigned to the American College in Madurai, and yet the American Board has been forced to decrease rather than increase its support.

For forty years, the responsibility for the permeation of the life of the Mozambique Territory of Portuguese East Africa with the spirit of Jesus has been recognized to be the responsibility among Protestants of the American Board, and in

spite of continual efforts through these years, even our inadequate program is being reduced.

The problems created by the *increasing industrialization of Africa* call for Christian statesmanship and leadership of a high order in the immediate future before the newer industrial areas pass out of the formative stage.

In the industrial centers of Japan, China, and India, the whole field of *industrial relations* is practically uninfluenced by the spirit of Jesus, and whether in coöperation with other boards or alone, the American Board should begin work in that field. Christian solutions are still to be found to the problems of public health and medical care for the millions of Asia with the resulting problems of population growth and the need for some form of birth control.

Solutions to the problems of the disparity in economic status between the East and the West must be sought through the interchange of high and earnest thinking and experience between Christian groups.

In the Philippines, doors are wide open for

influencing the virile Moros and should be entered even farther than at present.

While the Christian populations in India, China, and Japan are growing, the general populations are growing even more rapidly, and the disproportionately great influence of the Christian communities up to the present will be greatly lessened with the decreased help to these communities from Christian America.

Every foreign missionary of the right sort in these countries is an asset to the cause of international understanding and sympathy and thus of world peace.

The task of foreign missions as the self-contained projection of Western churches into the life of Asia and Africa is very near its end. The task of foreign missions as coöperation with the Christian communities of every foreign land is just begun. It will not be completed until (in the phrase of Bosworth, one of those in the atmosphere of whose spirit the Council will meet at Oberlin) "every man everywhere has a fair chance at all good things."

New Connecticut

By SHERROD SOULE

A Connecticut veteran leader shows northern Ohio's debt to his state

IN the "rare-day" month of June the Congregational and Christian clans convene in General Council at Oberlin, the chief college community of the Western Reserve.

Western Reserve Was Once Part of Connecticut

The seal and stamp of Connecticut are indelibly impressed on the Buckeye State. To the former state the charter of Charles II in 1662 granted a strip from Narragansett Bay across the continent "unto the great sea to the going down of the sun." New York of course did not acquiesce and Pennsylvania protested against this fifty-mile slice from her northern boundary.

After the Federal Government was formed Connecticut's claim was disallowed, and, in lieu

thereof, she was given a tract in the upper region of what is now Ohio: about 3,300,000 acres, which exceeded the original domain of Connecticut proper. This was often called "Western Reserve," and as frequently "New Connecticut."

The Founding of Cleveland

This Reserve was bought by the Connecticut Land Company, which selected General Moses Cleaveland of Canterbury, Revolutionary soldier, Yale graduate, lawyer, legislator, devout Christian, and devoted Congregationalist, as its agent, to superintend surveyors, stimulate settlements, and secure purchasers.

In April of the following year the pioneering pilgrimage started from New England to follow the gleam of the "Star of Empire." Reinforced by recruits en route, the company became a considerable caravan with its goods and chattels and some livestock.

By the middle of July their craft, coasting the shore of Lake Erie, came to the mouth of the Cuyahoga River. Landing, the company climbed a steep hill, and on the summit General Cleaveland prophetically planted a stake as the site of a settlement which adopted his name and can now boast of its bigness and beauty. [Years later, when the *Cleveland Advertiser* was started, its editor dropped the "a" in Cleaveland to make the name fit the headline better, and the change was adopted by the public: Ed.]

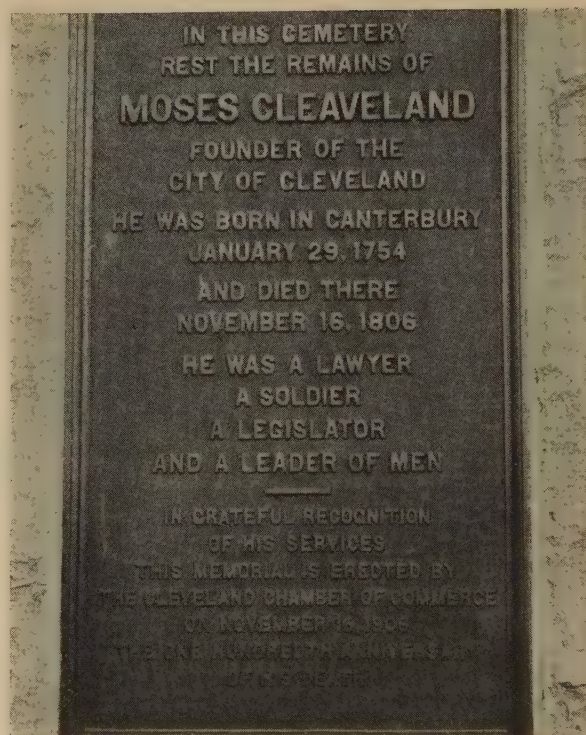
General Cleaveland achieved mightily and well; and, resting from his labors, returned to his native Canterbury and shortly "fell on sleep" while in his early fifties. In 1906, a hundred years after his death, the Cleveland Chamber of Commerce caused a massive boulder, bearing a bronze tablet fully and fittingly inscribed, to be placed nigh the entrance to the obscure "God's Acre" in Canterbury. A goodly delegation came from Cleveland for the dedication.

Missionaries Sent to Ohio

In the new and growing settlements in the Western Reserve, schools were soon started and town meetings set up, but ministers and other "means of grace" were lacking, and this evoked the interest of the kith and kin in Connecticut.

In 1800, two years before Ohio came into statehood, the Missionary Society of Connecticut (organized in 1798) sent out two missionaries in response to the Macedonian Call, in 1801 another, the forerunner of ninety-seven heralds of the Gospel who went out to New Connecticut under the commission of this oldest existent missionary society in the United States. [On June first Mr. Soule rounds out twenty-five years of service as Secretary of this Society. Ed.]

Perhaps the most noted of the earliest missionaries was Joseph Badger, pioneer par excellence. The account of his life and labor is "a tale that can match with most romances." He had gumption as well as grace, was versatile to the *nth* power, a jack-of-all-trades and good in every one, and was a forceful, fearless preacher of the Word. His voice in the wilderness was a summons to make straight the paths of the Lord. He founded at Austinburg in 1801 the first Con-



gregational church in the Western Reserve, endured hardness as a good soldier of Christ Jesus, and lived till past fourscore.

In contrast to Badger was Rev. Thomas Robbins. He came from one of the genuinely aristocratic and cultured families of Connecticut and carried its amenities with him. He was graduated from Yale and Williams in the same week.

His posthumously published diary, covering fifty-eight years and comprising over two thousand pages, tells of his horseback travels in Ohio from 1803 to 1806 and mentions many places, some of which have become prominent and prosperous, and some whose names have been forgotten.

Courageous and consecrated, irked somewhat by the religious crudities and excessive emotionalism of the frontier, he everywhere stimulated an interest in education which later bore fruitage: he had a prophetic faith in the future.

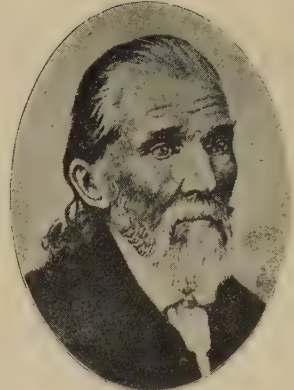
As a revealing flashlight on the contrasting personalities of Badger and Robbins I find in a letter of the former a criticism of the latter for his doubtful or destructive influence as a minister in that he "taught the young people backgammon and twelve men morris."



DAVID BACON



CHARLES G. FINNEY



PHILO STEWART

Connecticut's Missionaries to the Indians

David Bacon, who went out under the commission of the Missionary Society of Connecticut to Michigan to preach to the Mackinaw Indians and pale faces in and around Detroit, served from 1800 to 1805.

From 1806 to 1812 he was engaged in settling Tallmadge, Ohio, a town more New England-like than many a town in New England today. Financially it was a failure, but "his works do follow him" in his son, the noted Dr. Leonard Bacon, his grandson, Rev. Leonard W. Bacon, and his great-grandson, the late and much lamented Professor Benjamin W. Bacon of Yale.

Philo Penfield Stewart was a native of the rural, remote town of Sherman, which was named for the distinguished Roger Sherman, the only Connecticut signer of both the Declaration of Independence and the Federal Constitution. From 1821 to 1830 Stewart was a missionary of the American Board to the Indians in Mississippi, having to leave on account of his wife's health. He was an ardent laborer in the anti-slavery movement and a lifelong friend of the colored race.

And Her Founders of Oberlin

But we must get on to Oberlin where the College captures the principal place in the picture with its thousand and a half of students and the imposing plant to which its earliest buildings have given place.

Rev. John Jay Shipherd, pastor 1830-'32 in Elyria, Ohio, invited his childhood companion Philo Stewart to that place as a field of service. Together they founded Oberlin, the School

opening a year later. Stewart was an inventor of rare skill. Establishing his foundry at Troy, New York, he amassed a goodly competence; his name is still frequently found on cookstoves and furnaces. Stewart Hall in Oberlin carries on his name for generosity and good works.

Perhaps the most noted Priest of Oberlin (I did not say ablest) was Charles G. Finney, a name to conjure with within its classic shades. He was born in the wind-swept little town of Warren up among the Litchfield County hills. For a dozen years after his conversion he was "fiery Finney," the evangelist, and his powerful efforts turned many to righteousness.

Called from a two-year pastorate of the Broadway Tabernacle, New York City, he went in 1835 to the two-year-old College of Oberlin, and served as professor for sixteen years, president for fifteen years, and for nine more years he was connected with the College and the First Church—forty years in all until he fell on sleep, aged fourscore and three years.

Space would fail me to tell of the legion of Connecticut born, bred, and trained worthies who wrought righteousness in the Western Reserve and contributed to the history and achievement of Oberlin.

In 1871 the National Council met at Oberlin for its second session. The preacher was the distinguished Dr. Leonard Bacon, whose father had labored in the Western Reserve more than a half century before.

Now the General Council will meet in Oberlin after a hiatus of sixty and three years, and may the meeting be worthy of the heritage from the fathers!

Ohio's Later Pioneers

By DAN F. BRADLEY

The pastor of Pilgrim Congregational Church, Cleveland, relates how those of other tongues have come to the Buckeye State

The Germans

OF all the pioneers who have started Ohio on its great way, next to the people of the nutmeg State, the Germans have been most energetic and enterprising. In Cleveland's most recent telephone directory there are 3,000 names that begin with the letters "Sch." Of the thirty-seven Colleges and Universities in the State, eleven were founded by German Lutherans, Evangelicals, Dunkards, United Brethren, Christians, and Catholics.

Twice as many Germans settled in Ohio as Irish and British combined. In every Congregational church in the State are stalwart Teutonic families; and the names Eversull, Myer, Krumbine, Lichliter, Brandt, Elderkin, Leininger, Lotz, and Kirschner indicate that our pulpits are eloquent with German voices.

Twenty-eight years ago we believed that a merger with the United Brethren was imminent. But they concluded that we were lacking in piety and our highbrows deemed them socially deficient, and the enterprise fell through. But more recently the German Evangelical Conferences of Pittsburgh and Cincinnati came with us, bringing us a distinct advantage in Christian devotion.

Bohemians and Slovaks

Seventy-five years ago a significant immigration of the people of Bohemia and Slovakia settled in two solid sections of Cleveland. It happened that Dr. H. A. Schauffler, a missionary of the American Board in Central Europe, familiar with the liberal elements that were fleeing religious and political oppression in the Austrian Empire, undertook to shepherd these people both on the East Side at Broadway and on the West Side near Clark Avenue.

The effort backed up by the National Home

Missionary Society and a local Bohemian Board was instantly successful. Bethlehem and Cyril churches were established and flourished, a Slavic department to train preachers was installed in Oberlin Seminary, and a School of Bible Readers made friendly visits in the homes of the immigrants. Later, Mizpah and Immanuel churches were formed.

Then immigration halted; the alert and prosperous young Bohemians moved away or joined English-speaking churches, and the Slavic department ceased to function at Oberlin as its work was completed. At present two Czechoslovak churches, Cyril and Mizpah, are doing useful work. Bethlehem has become English speaking, and the Bible School has developed into Schauffler School, an international college for young women workers in the Church. Of the sixty girls now in training under the leadership of President and Mrs. Raymond Clapp, only one-fifth are of foreign parentage.

Swedes, Danes, Norwegians

From the North of Europe came Swedes, Danes, Norwegians, also Finns; and the Congregational idea has attracted the newly-landed family, which found friendly welcome from our leaders, and churches of all these groups have flourished in Ohio, along with Negro churches.

But as time eliminated the older people, the younger men and women trained in our public schools preferred to attach themselves to the Sunday schools and churches of their neighbors. As they became prosperous, they moved into suburban neighborhoods where they could not use the mother tongue.

Even in strictly foreign neighborhoods now, the native American element is becoming more numerous. Foreign newspapers have a struggle to live and political solidarity is becoming weaker. All of which is as it should be.

Two groups of foreign pioneers still cling to the language of their fathers: the Germans who have a great literature and the Welsh whose

tongues are attuned permanently to the music and speech of Cardiff. There will always be a Welsh church, occasionally Congregational, Presbyterian, or Baptist, but always Welsh.

Negroes

Ohio was the Mecca of the escaping slave and he found it the most sympathetic of all the Northern States. All Ohio Colleges opened their doors to him. The State established Wilberforce University for Negroes and the Negro does not aspire in vain to public office. In city councils and boards of education, in law and medicine, and the teaching profession he has free access according to his ability. His vote controls in city and state.

But, while he is grateful to Congregationalists for what they have done for him, he prefers some form of Baptistry or Methodism for wor-

ship. One or two Negro churches well served and successful are our total list. The probability is that with more raw religion and less theology we would make a greater hit with what we call the masses, white or black.

Russians

Very recently two independent groups of Russian Ukrainians have appeared in Cleveland. They have dropped away from the Russian Greek Orthodox establishment, were cultivated for a time by the International Bible students whose chief interest is eschatology, and have reacted to the New Testament, finding only there their religious satisfaction. One group occupies an abandoned Baptist chapel, the other worships in the parlors of Pilgrim Church. Neither group is Congregational, but both wonder at the tolerance and neighborliness of Congregationalists.

Oberlin and Freedom

By GEORGE L. CADY

Oberlin's part in the formation of the American Missionary Association is brought out by the senior secretary of that Society

IT will be a distinct shock to all proud New Englanders and to all Congregationalists to learn that the true seat of the anti-slavery agitation was not in the East but in the new Mid-West. At any rate, that is the thesis of a very recent book by Gilbert Hobbs Barnes on *The Anti-Slavery Impulse*. The central figure in that ferment he describes as one Theodore Dwight Weld, a convert of the great revivalist, Charles G. Finney.

However, there is some cheer for the Congregationalists who will gather for their General Council in June in knowing that, however backward their fathers may have been in New England, it was Oberlin that easily led the van in that struggle, in the Mid-West. And so far no debunker has dared to contend that Oberlin was not a Congregationalist gift to America.

A Revolt Begot Its Theological Seminary

Very soon after the founding of the College by Father Shipherd the revolt of an anti-slavery group in Lane Seminary took place, and its seceding students, with the aid of Mr. Shipherd and Asa Mahan, later president of Oberlin, formed the nucleus of its Seminary, Charles G. Finney being called from the Broadway Tabernacle, New York, to take the chair of theology.

It is significant that the revolt at Lane transferred the loyalty of Arthur Tappan from that seminary to the new college. He became its financial friend and pledged his whole annual income to it, though business reverses made the gift impossible. Few figures loom larger as we draw closer to them than that of the sturdy merchant of New York, who was the President of the Anti-Slavery Society and a vice-president of the American Missionary Association.

Hated as a Hot-bed of Sedition

Through Tappan, Finney, Weld, Shipherd, and others Oberlin immediately assumed the leadership in all anti-slavery agitation in the

State of North Carolina
Rowan County

Be it known to all to whom these presents may come that I Maxwell Chambers of the Town of Salisbury and county & State aforesaid hath this day Emancipated, liberated, released and set free from slavery and involuntary servitude forever the following Eighteen slaves I now own viz, Adeline and her six children John, Cornelia, Carlton, Madison, Alice & Sally Also Garrison and his wife Margaret and their five children Adelaide, Warren, Isabella, Wayne & John Henry & also Edwin, Isham, Hugh & Chesley, Brothers of Adeline & Margaret, and do hereby permit them to depart for the Town of Oberlin or its vicinity in the state of Ohio under the care and protection of Moses Rymee who is to remove them to their place of destination

and I the said Maxwell Chambers do by these presents release and relinquish all my right, title, interest or claim in and to the aforesaid slaves or their future increase forever, given under my hand & seal

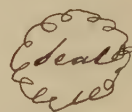
In witness whereof I have hereunto set my hand and seal this twenty fifth day of May in the year of our Lord One thousand eight hundred and fifty four (1854)

Acknowledged in
presence of us

Moses Rymee
C. Blunt

J. F. Chambers

Max Chambers



PHOTOSTATIC COPY OF A SLAVE RELEASE

Handed to Treasurer Hamilton Hill of Oberlin College in December, 1860, by one of the party of slaves stopping at this station of the "Underground Railroad."

Western Reserve. It was looked upon as a hot-bed of sedition and commensurately hated. It became the center of rebellion against the Fugitive Slave Law. In 1841 some Kentuckians had invaded the region and had stolen a colored man and his wife. A large crowd assembled and overtook them; the slaves were rescued and, while the case was pending in the courts, escaped to Canada. From that time on, the place was the one bright spot of hope for those who, like "Eliza," crossed the muddy or icy Ohio.

These rescues continued and many Oberlinites were committed to jail for breaking the slave law. Four times in succession the Ohio legislature came very near to passing bills to annul the charter of Oberlin because of its notorious rebellion in matters affecting slaves.

Guide boards were put up at various places pointing the finger of scorn at Oberlin, one of them displaying a Negro running with all his might to reach this haven of refuge. President Fairchild said that not often was a slave seized in Oberlin and not one was ever taken back into slavery.

First to Admit Colored Students

In December, 1834, Father Shipherd wrote from Cincinnati to the trustees: "I desire you at the first meeting of the trustees to secure a passage of the following resolution. Resolved, that students should be received into this institution irrespective of color."

This was going too far! It caused a tremendous uproar in Oberlin as well as in the rest of the world. Two young women students from New England declared that if Negroes were admitted they would return home even if they had to wade Lake Erie. The record does not state whether they went home or if they waded.

At first the trustees balked, but a month later convened in a spirit of fear and prayer. The record states that Mrs. Shipherd was about her household duties, but the door had been left ajar (canny lady!) and when the issue appeared to be in doubt she gathered the praying sisters together. They continued in prayer until the trustees, by one deciding vote cast by the chair,

opened the doors of the college to the Negro race. It has been open ever since.

As a result, Oberlin became a refuge not only for students but for emancipated families: Anson Jones, a blacksmith, bought freedom for his at a cost of \$8,000. One Chambers of Salisbury, North Carolina, a wealthy planter, sent forward seventeen of his slaves in a wagon with five horses and a white driver; each household was given a parting present of \$500 in gold.

The A.M.A.'s Debt to Oberlin

When in 1839 fifty slaves kidnaped from Africa revolted on the Spanish schooner *Amistad* and were brought into the harbor of New London, the news stirred Oberlin profoundly: Arthur Tappan became the head of the *Amistad* Committee which raised funds and saw their case through the courts, with John Quincy Adams pleading their cause successfully. The news of the decision of the Supreme Court establishing the right of the Africans to freedom reached Oberlin in nine days.

When these freed slaves were returned to Africa, Oberlin furnished the three missionaries who went with them to establish the Mendi Mission. [The *Amistad* Committee was one of the four earlier missionary organizations that merged to form the American Missionary Association. Ed.]

An Oberlin professor, George Whipple, was chosen to be the first secretary of the Association, which office he held for thirty years. Oberlin continued to furnish the secretaries for many years: heroic figures such as Dr. Strieby and Dr. Ryder.

Our authority claims that by 1898 Oberlin had contributed over \$100,000 to the work of the Association, and that nine-tenths of the missionaries commissioned by it came from that institution.

Among those who have made unforgettable contributions to the work we have only space to mention President and Mrs. Cravath, who may be said to have almost made Fisk University, President O'Brien of Straight, President Sumner of Talledega, President Holmes of Tougaloo.

At least two laymen from Oberlin have rendered long and valuable services to the Association as chairmen of its Executive Committee: Dr. Lucien Warner and John R. Rogers, so recently deceased. If one could call the roll of all the Oberlin teachers and ministers who have served under the Association, time and space would fail.

Oberlin Paid a Heavy Price

On a monument in the Oberlin cemetery are inscribed the names of S. Green, J. A. Copeland, and L. S. Leary, with these words: "These colored citizens of Oberlin, the heroic associates of the immortal John Brown, gave their lives for the slaves."

The sturdy and unrelenting fight against slavery was no highbrow fad: the participants paid a heavy price for their faith.

Oberlin paid the price. In all, eight hundred and fifty graduates and undergraduates enlisted for service in the Civil War, and on the local Soldiers' Monument are inscribed the names of one hundred citizens and students who died in battle, in prison, or in the hospitals.

It may be true that Abraham Lincoln was concerned primarily about the preservation of the Union and secondarily about the freeing of the slaves, but it is evident that those who went out from Oberlin were primarily concerned about Freedom, and secondarily about Unity.

Oberlin Pioneers in Indian Missions

Sister of the author of "The American Indian and Christian Missions," herself a lifelong student of missions, Miss Hinman of Oberlin is well fitted to write this article

By SUSAN F. HINMAN

THE Mayflower Compact of 1620 and the Oberlin Covenant of 1833 are kindred documents, but the latter reflects the spiritual progress of two added centuries, during which the modern missionary movement was born.

Indians of the Mississippi Valley

The Oberlin colonists viewed "with peculiar interest the influence which the valley of the Mississippi must exert over our nation and the nations of the earth," and pledged themselves "by industry and economy and Christian self-denial" to obtain as much as they could "above necessary personal or family expenses, and faithfully appropriate the same for the spread of the Gospel."

This interest could have had no more fitting object than the tribes of aborigines living near that great river's headwaters, discovered only ten years before the founding of Oberlin. For their spiritual condition the various missionary

societies of the country, then in the ardor of their first inception, became concerned. Remote—"There is probably no mission field today on the face of the earth more difficult to reach than this was at that time," said President Fairchild of Oberlin a half century later.

A pioneer of the American Board in its Indian work in these parts was Rev. Frederic Ayer, who was born in Stockbridge, Massachusetts (also the early home of the Fairchild family), in 1803. He was appointed by the Board as a teacher in its school at Mackinac, where he married another teacher, Miss Elizabeth Taylor.

From there they set forth in 1831 for northern Minnesota. There they were located among the Ojibways or Chippewas, who claimed the far northern part of Wisconsin Territory, now Minnesota.

In 1842, driven from their station at Pokegama by an incursion of the warlike Sioux, they came with their two children to Oberlin. The missionary spirit of the colonists, intensified by the preaching of President Finney, made Oberlin a natural recruiting ground for missionaries. The Ayers' first recruit was David Brainerd Spencer, a pale, slender youth, who shared the spirit as

well as the name of the heroic missionary of a hundred years before.

A Tour of Exploration

Mr. Ayer and young Spencer started out in late autumn to explore the north country and find a suitable location for new stations. After passing around the Great Lakes, their journey delayed by icy gales, they reached La Pointe, on one of the Apostle Islands, off the south coast of Lake Superior. Here was a station of the American Board manned by Messrs. Wheeler and Hall.

From this point, the pioneers set out through the gloomy forests. Two winter months of travel led to the selection of a site at Leech Lake, two hundred miles from the head of Lake Superior, and another at Red Lake, seventy miles farther north. After the two had constructed a bark hut and cleared the ground for a garden to be made the following spring, Mr. Ayer returned to La Pointe to await the arrival of his family and a body of recruits from Oberlin, while the lad Spencer remained at Red Lake alone. One wonders that he did not perish of cold and hunger or go mad with loneliness.

The New Recruits

Meantime, a society representing northern Ohio with headquarters at Oberlin had been formed for the support of the new enterprise. It had no funds and no wealthy friends, so it could furnish little but "sympathy and prayers" in addition to some "clothing and industrial supplies." Its largest contribution was in missionary personnel. We are told that "Dr. William Lewis, P. O. Johnston, Alonzo Barnard and their wives, and Sela G. Wright formed the advance guard of a still larger company of workers who followed them to the northern frontier."

In the long and varied journey of this first party, they had the encouragement and practical advice of another former Oberlin student, Robert Stuart, Esq., of Detroit, then superintendent of Indian affairs for the Northwest Territory, through whom, the previous summer, a treaty had been negotiated with the Indians. Messrs. Lewis and Johnston and their wives were located at Leech Lake and the others went to Red Lake

to relieve Spencer, the "Livingstone" of the group. Here they found twelve hundred peaceable and friendly Indians, who expressed pleasure in the coming of the "teachers."

Hardships

The newcomers had brought some flour with them, but having encountered frequent storms on the way, it had become mouldy and sour. Yet for many weeks this, with maple sugar obtained from the Indians and an occasional fish, constituted their only fare. They had neither salt nor fats of any kind. A log hut was built; but before it was completed, an Arctic storm fell upon them. The lake was frozen and fish were no longer to be had.

After reading of experiences like these, we are prepared to appreciate the inscription on the stone in memory of Sarah Philena (Babcock), wife of Alonzo Barnard, which states that she "died Oct. 25, 1853, of quick consumption, the result of ten years of exposure and suffering as a missionary for the good of the Indians, aged 34 yr's, 19 da's." Her picture shows a pathetically lovely face, prematurely worn by suffering.

Not all were fragile flowers that faded early. Mrs. Sela G. Wright lived nearly to the close of her ninety-fifth year, in spite of the hardships of her wedding journey in 1846. It lasted more than a month, and was made in a canoe. We learn that "they were both compelled to walk at intervals, twenty-two miles in the swamps along the side of the stream. These walks were varied by sickness; Mr. Wright sometimes had chills every day."

The last twenty miles of their journey were undertaken on foot, but soon a storm brought five inches of snow. Mr. Wright reported, with an air of apology, that his bride became very lame "after walking twenty long miles through mire and water, over high hills and through gullies, in snow from four to five inches deep." Mr. Wright gave forty years to the Indian work and died at the age of ninety.

Transfer and Later Abandonment

This mission was transferred to the American Missionary Association in 1846. Secretary Strieby reports: "I find at that date the names of

Oberlin men as missionaries: Bardwell, Barnard, Lewis, Adams, Spencer, Wright. Others followed, bringing the array of Oberlin students in this mission to the number of David's mighty men—thirty."

These pioneers were of necessity agricultural and industrial, as well as evangelistic, educational, and medical missionaries. The first missionaries had no salaries. They cleared the forests, built their own houses, made gardens and raised their own food, much of which they shared with their Indian neighbors. By example as well as by precept they taught the Indians to respect honest toil and honor womanhood. Many of

the arts of civilization were introduced and not a few lives were transformed. The mission was abandoned in 1859 because of the increasing wars between Ojibways and Sioux, and their wandering life, making school and home life precarious.

The heroic fortitude of these missionary volunteers paved the way for the immense success of Episcopal missions in this same territory years afterwards. The converts baptized in such numbers by Bishop Whipple and his associates were the pupils or children of pupils of these earlier Oberlin missionaries; and thus again were our Lord's words verified: "One soweth and another reapeth."

Marietta's Past and Future

By EDWARD S. PARSONS

Marietta's president tells how the early settlers in the Northwest Territory established a center of learning

IN the valuable manuscript collection of Marietta College is a notebook the first entry in which reads as follows:

"Marietta, April 29, 1797.

"At a meeting of a number of the Inhabitants of Marietta convened for the purpose of taking into Consideration Measures for promoting the Education of Youth

"Gen'l Putnam appointed Chairman

"R. J. Meigs, Jr.——Clerk

"Resolved, that a Committee of six be appointed to prepare a plan of a House suitable for the Instruction of Youth and Religious Exercises and to make an Estimate of the Expense and the most Suitable Means of raising the Necessary Monies and to fix upon a Spot whereon to erect the House and report on Saturday next at three O'clock, P. M."

Muskingum Academy

A few pages further on is the following: "At a meeting of the Inhabitants of Marietta assembled agreeable to adjournment,

"Resolved, that the house to be erected be called the Muskingum Academy."

In this fashion the Marietta pioneers who had drifted down the Ohio seven years before in the Mayflower of the West put into effect the injunction contained in the famous ordinance that "schools and the means of education should forever be encouraged" in the Northwest Territory. General Putnam presided—cousin of "Old Put," friend of Washington, "Father of Ohio,"—and the clerk was Return Jonathan Meigs, Jr., later Governor of Ohio, Senator and Postmaster-General of the United States.

Thus came into being the Muskingum Academy, the first institution for higher education west of the Allegheny Mountains. It opened its doors three years later with David Putnam, a Yale graduate, a grandson of Israel Putnam, as teacher. He was to instruct in writing, reading, arithmetic, geography, English grammar, and the Latin and Greek languages, and he had the additional duty "to pay due attention to the language and manners, particularly, and to the deportment of the pupils generally."

Marietta Institute to Marietta College

This institution continued through the year 1827-28, when its work was taken over by a school started by the Rev. Luther G. Bingham, the pastor of the Congregational Church. This quickly became the Marietta Institute of Education and gave instruction from the infant school

through the high school, at a charge which ranged per pupil from \$2.50 to \$5.00 a quarter.

This was merged in 1832 with the Marietta Collegiate Institute and Western Teachers Seminary which received a charter from the state late in the same year. It included a preparatory department, a teachers' department, and a collegiate department.

Two years later a new charter, correcting faults of the old, gave the institution the name of Marietta College. In this institution the studies which were of the classical type were supplemented by three hours a day of manual labor, which was designed to give good exercise, help indigent students, and lay "the axe at the root of that vice which is the fruitful parent of every other—idleness. . . . Those hours, under this system, are occupied, during which college tricks and plots and crimes are conceived and perpetrated." (From *First Report of Trustees*.)

Embodies New England Ideals

The five who made up the first faculty were all graduates of New England colleges—the President, Joel H. Linsley, and Henry Smith, Middlebury; D. W. Allen and Milo P. Jewett, Dartmouth; Samuel Maxwell, Amherst. Mr. Jewett later became the first president of Vassar College.

Begun under New England influence, the College has sought through the nearly one hundred years of its life to embody and set forth the religious and educational ideals of New England.

Its remarkable library of 103,206 bound volumes is especially rich in Americana, of which Ohio Valley manuscript material is a very important part. The Ohio Associates Company papers are its property—all original records. It has a large collection of Rufus Putnam letters, diaries, maps, etc.

The College has always prided itself on its high standards. It early received the approval of the standardizing agencies. It was on the original list of the Carnegie Corporation for the Advancement of Teaching. It received the third Phi Beta Kappa charter in Ohio (1860). Its graduates have entered without question the graduate schools of the country.

Graduates and Faculty

Those who have gone out from the institution have done the College honor in many fields as ministers, missionaries, teachers in schools and colleges, college presidents, business men, etc. There is no space to list their names but it will be of interest to note that the first international exposition in this country, the Centennial Exposition, was directed by a Marietta graduate, General Alfred T. Goshorn, '54, and the latest, "A Century of Progress," is in charge of Mr. Rufus C. Dawes, Marietta '86.

The present administration which began in 1919 is the eighth in the history of the College. Only one has been longer, that of Dr. Israel Ward Andrews who was with the College fifty years, during thirty of which he served as president. Dr. Alfred M. Perry, the sixth in order, was president for a few months over twelve years. All the presidents except one have been graduates of New England colleges. The members of the faculty have come from many colleges and many sections. There is no inbreeding at Marietta.

Its Future

What of its hopes for the future? The College does not expect to give up the fundamental New England ideals of character and education. It is proud of the Congregational strain in its life; it purposes to be loyal to its ancestry. It seeks truth in the spirit of Jesus. It has no wish to cease being a liberal arts college.

It does not want any large increase of students. A quarter more than its four hundred students of today is all it wishes. More would make difficult the give and take of personal influence. It has always emphasized college work rather than the college plant. But it hopes some day to realize the dream of its architect, Mr. J. Frederick Larson, embodied in a model that is one of the College treasures shown most proudly and enthusiastically.

When this dream comes true, as it will some day, Marietta College will have a home fully worthy of its beautiful setting in the charming, historic city of which it has been the center and inspiration for almost a hundred years.

Ohio's Place in the Christian Church

By FRANK G. COFFIN

The Co-Moderator of the General Council tells of the Christian pioneers

IN the beginning, the movement which finally resulted in the Christian Church had no purpose of establishing an organization. The connotation of "church" as an institution was unsavory denominational rule and superorganization. This was exactly what they purposely shunned. They sought release from all denominationalism and purposed to give everything which smacked of it a severe letting alone. To them organizations meant sects and sects were synonymous with the subversion of truth and liberty. But, except in a few instances, they did not fight the existing order. They peacefully retired from it, avoided the strife common to those days, and quietly spread the truth as they discerned it.

Protestants Twice Over

They were thoroughly set against orders, rules, overseers, disciplines, "declarations of faith," and all that had gone with them. They wanted to be free, with not even the suggestion of a human barrier or intermediary between them and God, preserving the privilege of following an open Bible as study, progress, and the Divine Spirit might reveal its meaning unto them. They wanted a communion table accessible without question to every lover of God.

They craved a fellowship of Christian democracy in which every follower of Christ might find and practice "the way" with a perfect freedom of conscience and personal interpretation so far as human dictation was concerned. Though they came together for fellowship from long distances, so fearful were they of the evils of organization, that the type of their "general meetings" was not that of "conferences" in the recent connotations of the term, but rather that of "conversations" or "discussions," and some-

times the minutes or memoranda of such meetings were on the last day publicly burned lest they might be construed as precedents.

Their preachers went everywhere gratuitously, not as propagandists, but as teachers of a gospel which every man could follow as God's Spirit and his own intelligence and study might lead him.

Three Movements Arose

out of an identical impulse. In 1792 in the South that "Southern Champion of Religious Freedom," James O'Kelly, became the leading figure in a movement for democracy and against all ecclesiastical aristocracy in the church. In 1801 Dr. Abner Jones and others broke with their former denominational relations for a free communion table which would permit none to come between the soul and God.

From the famous Cane Ridge revival of 1801, which brought a new vision to Kentucky and in which Rice Haggard, Barton W. Stone, and the Purviances were prominent, came the western movements. Those who joined in each of these groups desired the elimination of all party names, and wished to be known only as Christians. Subsequently these three detached movements learned of and found fellowship with each other.

Very quickly the zealous preachers of the western group, among them some women preachers, spread into Ohio. Their unusual but sane fervor gave abiding character to this northward movement in which David Purviance was one of the most active personalities. He came to Preble County in 1807. The present Eaton Church resulted. In 1806 the Enon (then Knob Prairie) Church was founded. Springfield's organization was in 1810, West Liberty's in 1814, and New Carlisle was among the early churches.

Andrew Ireland, John and Levi Purviance, Richard McNemar, John Dunlavy, and John

Thompson spread in many directions, and churches multiplied. In 1811, a whole association of "separate Baptists" in Meigs County came into the movement. Through itinerant preachers it early crossed the line into Indiana and headed westward, agreements being made as to fields to be entered. Writers, like William Kinkade and Elias Smith, gave strength and solidarity to the whole enterprise.

Thus a group consciousness evolved and a denomination resulted in spite of purpose to the contrary. Ohio became one of the most active centers of the expanding movement, and in 1819 the Miami Ohio Christian Conference was organized at Pleasant Hill with a distinguished list of ministers as the first members.

Early these Christians became interested in education. Antioch College, of which Horace Mann was the first president, was the most outstanding of the many schools of those early days. Defiance College did not have its beginning until 1850 and then under other auspices which later passed it into the control of the church.

The Herald of Gospel Liberty, pioneer in

religious journalism, merged in 1931 with *The Congregationalist*, now *Advance*, began its career in 1808. In 1868 Ohio became its place of publication. In 1857 Sunday school literature, increasing in kind and scope, began to be issued. This, too, finally centered in the Christian Publishing Association in Dayton. Book concerns followed the same path.

The increasing missionary spirit in the church, which was evidenced as early as 1810, found organized expression in 1844, developed through many stages, and at last, with its most forceful promoter, the Woman's Board, became headquartered in Ohio.

A dim denominational consciousness found very mild expression in a "General Conference" at Windham, Connecticut in 1816. This grew into its final form, "The General Convention of the Christian Church," with its executive offices also in Ohio.

It will be obvious that almost from the first Ohio came into the organic life of the Christian church with a significance not attained by any other single state in the Union.

Dream of Ohio Missionary-Wise

By FREDERICK L. HALL

IN a commonwealth like Ohio, the pioneering phase of missionary enterprise has largely passed. There is, and will be, still the occasional new field in city or in country. Shifting tides of population, or development of new residential areas, will give opportunity for the planting of a new church, or the establishment of a missionary enterprise in some unserved area of population. But there are few regions in Ohio which are not adequately churched so far as established points of Christian activity are concerned.

But Ohio has a not less imperative and challenging missionary task and program falling along two lines:

First may be named the continuing missionary enterprises. There are certain fields and areas which can come to self-support very slowly,

where for a long period of years an effective Christian program must be maintained through missionary effort and support. Some of these points are in sparsely settled, rural areas; others are in the congested city districts, the population centers of our new Americans. These frontiers of a developing commonwealth and advancing civilization will be a part of the expanding life and growth of every commonwealth. Neglect of them is failure to discharge a responsibility imposed upon the church both by its Divine commission, and by the traditions of earlier days.

The second and larger field of our present missionary task is that of pioneering in methods and program, in teaching and message. At a great many centers, in city and country alike, our church has "filed claim," or established "squatter's rights." It is now our task to "prove up" on these claims. These smaller churches, with

limited resources but unlimited opportunity, constitute the challenge and menace of our work.

It is regrettably true that there are other sects, working zealously under the Christian banner, whose methods mistake emotionalism for spiritual fervor, and, sometimes, proselyting for evangelism. Such groups are ready to take over established centers of work, and even properties, where we have pioneered and built. We have no more urgent responsibility today, no greater opportunity than that of providing effective, trained leadership in a large number of such fields. The modern approach and method of the yoked fields and the larger parish, effectively demonstrated and working at such points as the Hamersville United Parish in southwestern Ohio, is the effective program of work by which we may "prove up" on these "claims." The lines from Arnold's "Rugby Chapel" define this task:

"Strengthen the wavering lines,
'Stablish, continue our march."

Not a preaching point, with an occasional Sunday service; not a Sunday School alone, though maintained by unfailing loyalty of a little group of

leaders and teachers; but a program of community service and religious leadership at every effective center where consecrated, missionary leadership of past years has established a Church.

This is the missionary program for today. Much of coördination and centralization of fields and work will be a foremost feature of such work. With reluctance and heartache some historic centers and buildings must be abandoned. Borrowing the word which was terribly significant in the days of the Great War, we must "consolidate" our front.

And, finally, the outreach of all this program! That undergirding of a denominational missionary task and world evangelism with Ohio's strengthened work and developed power. The challenge to heroic qualities of leadership and service is not lacking in the missionary fields of Ohio today. Nor is there a lessened appeal to the missionary passion of gift and service latent in every Church. The new duties which are born of new occasions, the onward march of civilization "making ancient good uncouth," ever challenge the missionary spirit of the Church and claim the sacrifices of consecrated leadership.

To Herald Campaign Workers!

We welcome you loyal workers who are about to present the magazine in your local churches. Give a sales talk about it with real enthusiasm. Make your whole church **HERALD-conscious** from pastor to janitor.

Remember! There is **no substitute for the HERALD** in our denomination. It is in a distinctive field, giving definite and reliable information about the work of your missionaries at home or in lands afar: Information about your investment in Christian missions.

Every conscientious reader becomes a vital part of the world-wide brotherhood which alone can solve the vexing problems of these times. Only with a well-rounded knowledge of world conditions can we serve best our own communities. **Hence the HERALD.**

Several states will launch their subscription drives following the many State and Association meetings occurring during the month of May. So we shall soon be expecting real results, nationwide. Hundreds of new subscribers have already been added to our subscription lists, however.

We thank those of you who were responsible for them!

We thank you who are trying to bring our Campaign to a successful conclusion by June 30.

More power to you!

"Summer Suns Are Glowing Over Land and Sea"

as our young people turn their thoughts and their faces towards the fifty summer conferences where religious inspiration, intellectual training, and happy fellowship are had under the auspices of our churches.



The Blue Ridge, North Carolina, Leadership Training Conference is a mount of vision for our churches for the Southeast. Here pastors, young people and the college young people who go out in student summer service spend a week of earnest study amidst surroundings which are surpassingly lovely.



Ardent devotees of summer conferences are (left) Robert W. Gammon of Chicago known and beloved of all, and (right) Allen Knight Chalmers, the youthful-hearted successor to Charles E. Jefferson in New York's Broadway Tabernacle. None are more willing to come to a young people's gathering than they—or to stay until the end.



As the sun sets over Puget Sound, our Washington young people gather for their vesper service on the shore of Lummi Island. As night falls, they lift their hearts and voices in Christian worship.





Swimming Has Its Mission



And So Does Baseball



Kings Mountain is our Negro Northfield. Pastors and young people come from as far away as Texas to this beauty spot in the mountains of North Carolina. The picture shows the beginning of the vesper service at which three Negro young people were commissioned for Student Summer Service.

Self-government through a student council prevails at many of our young people's gatherings. Here we have the daily meeting of the duly elected representatives of the students at the Yankton Summer Assembly, which meets on the campus of Yankton College, in South Dakota.





Out in Idaho, our churches own their assembly grounds at Pilgrim Cove on Lake Payette. There the buildings are monuments to the skill and industry of the campers of successive years. Even the dining hall is home-made.

Eating is a popular sport wherever young people gather. Some conferences dine amidst such stately surroundings as this (upper right hand corner), which happens to be the refectory of Wells College, in central New York.



Church is almost a parade at many of our young people's conferences. The young people run around during the week in their sport clothes, but when Sunday comes they dress up in their best and go to church en masse, even though the month be July and the weather hot.



When religion moves out of doors, it has little difficulty in touching the hearts of young people. Here we have "Uncle Jimmie" Moore addressing the Blair, New Jersey, conference on Sunday morning.

When Youth Yields to Its Loftier Yearnings

The place of power which the summer conference occupies in the life of our churches

OUR young people are more susceptible to the power of the Christian faith than they are usually willing to admit. The sophisticated air which they often assume at home is frequently a defence mechanism by which they protect themselves from certain tasks about the church and avoid the appearance of being different from their fellows. But when faith meets them out of doors and clad in winsome garments at a summer conference our young people respond most enthusiastically.

No aspect of our church life is marked by more spontaneity and power than these summertime gatherings of our youth. With scant promotional machinery and with no "overhead" this movement continues to grow in several ways.

Every year sees more conferences underway, and more young people in attendance. Because of the way they shift their alignments from year to year these gatherings are as difficult to count as a brood of chick-

ens; but not even the lean financial years through which we have been passing have been able to halt their steady increase in numbers. During the summer of 1934, our Congregational and Christian churches will share in at least fifty of these conferences—or assemblies, as they are called in the West.

The amount of solid intellectual work carried on at these gatherings steadily increases. The Department of Young People's Work of the Education Society has helped to raise standards, but much of the improvement has been spontaneous. The Blue Ridge conference, in particular, has quite distinctly "gone academic." And nobody seems to object to genuine study, provided the teacher knows his business.

The serious purpose of these youth groups constantly grows more marked. Less is heard of stunt night and more of worship. Of course the boys and girls have a good time, but the final impression which they carry away with them points towards the following of Christian motives rather than self-enjoyment.

For the list of conferences announced for 1934, see page 246.

Northfield Conference of Religious Education

THE Conference of Religious Education, which will hold its thirty-first annual session on July 17-28 this year at East Northfield, Massachusetts, is the oldest in point of continuous service and one of the outstanding conferences of this kind. It is interdenominational in its spirit and administration, being governed by a Board of Managers which consists of one representative from the Council of Religious Education in each of the New England states, one representative from each of the seven cooperating denominations and eight members at large.

The faculty has always been significant on account of the training, experience, and Christian character of its members. Of the thirty-two members of the faculty and staff this year, twenty are Congregationalists. These include Herbert W. Gates, Dean of the Conference; Rev. Roy L. Minich, Dean of Young People; Ellis M. Dana, Director of Boys' Activities; three of

the counselors of girls: Miss Margaret Mitchell of Dorchester, and Mrs. Edith C. Potter and Mrs. Grace F. Stock of West Medford. Mrs. Agnes R. Allen, organist and music director of the Conference is the organist and director of music at Bethany Congregational Church, Quincy; Miss Mabel Parkes Friswell is the director of the young people's choirs at our church in Needham, Massachusetts. Other Congregational members of the faculty are Dr. Vaughan Dabney, Dean of Andover Newton Theological School; Miss Bessie L. Doherty, superintendent of the Junior department at the Needham church; Dr. F. L. Fagley, secretary of the Commission on Evangelism; Dr. John Leslie Lobingier of the Congregational Education Society and Mrs. Lobingier; Miss Ruth Isabel Seabury and Miss Mildred C. Widber of the Educational Department of the American Board; Dr. Harry T. Stock of the Education Society; and Dr. Sidney A. Weston,



The Student Council (left) and the Adult Council (right) meet daily, as good samples of the democracy that prevails in the Northfield Conference.

editor and general manager of the Congregational Publishing Society.

Thirty courses of study will be offered on the Bible, psychology, methods and administration of work in the church, missionary education, worship, dramatics and pageantry, church history, etc. For several years the Northfield Conference has made steady progress with the integration of missionary education in the regular program of Christian education. Not only are missionary materials used in the regular graded courses on materials and methods, but this year's program includes a course on missionary education in the church taught by Dr. Lobingier; a course on Japan for adults, and one on America and the Orient for young people, both taught by Miss Seabury. Another special feature this summer will be a seminar for pastors, conducted by Dr. Fagley.

Another unique feature of the Northfield Conference is the fact that it has two divisions, one for adults and one for young people. Each of these divisions has its own organization and officers elected by the group, the president of each division being *ex officio* a member of the Board of Managers. The Young People's Division has a Student Council, which, in coöperation with the adult counselors, controls the administration of the division. Certain courses are offered that are open only to the members of the Young People's Division. These include a course on the life of Christ for those of high school age and one on Old Testament religion for older young people; courses on program building for young people's work in the church for both ages; and courses on Christian living and personal religious problems for each group. This plan has two marked advantages: on the one hand it provides certain features of the program especially adapted to the needs and interests of each group and at the same time brings together the young people and adults in a fine spirit of fellowship. Adult leaders who come from churches with groups of young people find it a great advantage

on returning to their own churches to have shared in the same conference and to know what the young people have received, thus making coöperation in the service in the home church easier and more certain.

The daily Chapel Assembly has been another outstanding feature of the Northfield Conference for several years. This is a half hour of worship under the leadership of a chaplain and the three musicians who are not only artists, but who add to their technical skill a fine appreciation of the religious values of music. No announcements or items of business are allowed to intrude. It gives to the members of the Conference an opportunity to share in a simple yet beautiful service of worship which is inspiring and stimulating. Although attendance at this assembly is entirely voluntary, so keen is the appreciation of its value that there are very few absences.

The Round Top meetings, for which all the conferences at Northfield have been famous, are another source of inspiration. These brief meetings of worship and devotion on the crest of Round Top at sunset with inspiring messages are enhanced by the beauty of the scene and associations which surround the spot.

To many of those who attend, the event which makes the deepest impression is the communion service held under the auspices of the Young People's Division on the last night of the Conference in Sage Chapel. This is a very impressive service, filled with a spirit of earnest devotion and concluding with a candle lighting service which has rich symbolic meaning. Letters and personal testimony from scores upon scores of pastors and church leaders testify to the values which have come to their own churches through those who have shared in the benefits of this Conference. It is significant that so many churches even in the last few trying years have continued to send some of their choicest young people, feeling, as one pastor wrote, that "this is one place at which we cannot afford to economize."

Not by Bread Alone

By GEORGE DURAND WILDER

MY account of how our Chinese brethren met the emergency of the Japanese advance last May when thousands of refugees filled our mission compound at Tunghsien, and later, when they returned to desolated homes, appeared in the *MISSIONARY HERALD* for December, 1933.

That account brought events down to September 3, for, after the Chinese had fed the people in the compound, they distributed about half of fifty tons of grain, sent by benevolent societies in Shanghai and Peiping, to some 7,000 of the refugees, in amounts sufficient for ten days, to get them started in gaining their normal livelihood again; then they began work among the villages all along the battlefield. Ten preachers and our ten theological students were put on the job.

The summary that could not be completed September 3 shows that we distributed 407 tons of millet, over 3 tons of flour and \$600 cash among 116 villages to 13,316 families. The total expense of \$340 gold (\$1,362.07 in silver) was contributed by former students and friends in China mainly. All but twenty-five pounds sterling came from the Chinese.

Another Sort of Distribution

A committee of eight from our two Tunghsien city churches selected thirty-two villages from the hundred and sixteen that had been helped, eight in each of the four points of the compass within three miles of us, and in February sent written announcements to the head man of each village, suggesting the date on which a band of preachers would be sent and asking him to arrange for a place for an open-air gathering.

Our volunteer preachers were divided into five groups. One group, mainly theological students staying here for the vacation, got up two plays: "The Prodigal Son" and "The Gospel's Work in One Family." The other four bands went north, south, east, and west to spend about two hours in each of the thirty-two villages, and to arrange with one of the eight villages in each section to receive the actors and get them an open-air stage and an audience.

At one place, the village school came out in double file with horns and drums to meet us, marched around the streets to advertise us, and their teacher acted as master of ceremonies throughout the day. The head men and assistants acted as reception committees in each

place, had a home or public office ready to receive us, and had tea; tables and seats arranged for open-air speaking.

The four villages that had the theaters totaled audiences of over two thousand. The four preaching bands, with about a hundred and twenty days of work in the week, had over three thousand listeners. I preached in fourteen villages. The sustained interest and evident cordiality of the welcome in every case was very pleasant.

After church today, at the Drum tower, when the summary of results was read, the workers voted to continue, going out once or twice a week until all the villages with which we have contacts, either through relief work or through having members living there, should be covered. Other villages that have asked to have plays given will have the players during week-ends.

In Tientsin, Too

I have returned from a most refreshing trip to the little town of T'sang erh Shang, halfway down the railway to Tientsin, where in the young church of fifty members center the Agricultural Improvement Society, the Coöperative Credit Society, the Anti-Gambling Association, and the village school. My visit was in order to aid in a local farmers' school. The day after my arrival I lectured morning and afternoon, and in the evening helped examine the candidates for baptism.

A young Mr. Kung, from a village a mile east, was always present, even for night meetings, and was admitted on probation. He was very eager that we pastors should go to his home, as his village had never been visited by Christians. We were surprised to find in this village, often surrounded by floods, the Kung family well-to-do, and consisting of many descendants of four scholarly brothers. While they have many Christian relatives, one of them Mr. Li Ching Hsien, principal of our school in Tientsin, yet their old Confucian pride and culture had prevented their thinking much of the foreign church until last summer.

Then the Tientsin churches had arranged for them to find refuge from the armies in Tientsin. The many women and girls and old men had been treated so kindly that their whole attitude toward Christianity has changed. They see it to be for the good of China. They want the Bible women and Miss Sewall to come, and their welcome to me was most cordial. They expressed their desire that their village should develop a Christian church, just as T'sang erh Shang has done.

Two Oberlin Men

By PHILIP DREW DUTTON

One Oberlin man is the author, the other—but read on

HOW we miss Wang Hsueh Jen, pastor of the Taiku Church from 1926 to 1932! For the past year and a half he has been studying in the Oberlin Graduate School of Theology. From all reports he has been working very hard—perhaps too hard—in his eagerness to improve this opportunity. We miss his untiring labor and quiet inspiration at many points. But he is coming home in the summer of 1934, and we sincerely hope he will accept our call to return to Taiku.

Those of you who do not know him would do well to refer to the *MISSIONARY HERALD* for March, 1933, (page 88), where the picture of the whole Wang clan appears. It is a remarkable family. Also look at the January, 1934, issue (page 36), and read the story of Mr. Wang's early life and conversion. His Christianity is genuinely indigenous—and no less genuine because indigenous.

Some Other Christian Lives

I'd like to take you on a tour of our churches—the round I make twice a year. But—there are fifteen churches!

Pei Tso, here on the plain, has no property of its own, but is housed in the home of the leading member. Some fifty baptized Christians look to it for light on the pathway of life.

About two years ago a young man who had nearly finished the nurses' training course in the Taiku Hospital was obliged to return home to Pei Tso because of tuberculosis. He has now rested up and has apparently made a fair recovery. Unable to return to the hospital to complete his training, he has opened a small dispensary in the court where the church is located. He is

shepherding the flock and doing most of the preaching, all without salary, quite to the acceptance of the local people. His joy in the Lord's service is a pleasure to see.

Six or seven years ago an evangelist was sent to Ku Chiao, a market town in the mountains, an opium-ridden place, most backward and conservative. The people were so suspicious that for a long time the only place the evangelist could find to live was a dirty room in the village temple, along with a gang of opium sots.

But the man gradually won his way into the hearts of the people. Now there is an earnest group of more than twenty baptized Christians, some from the best homes in the village. Since the Gospel came to Ku Chiao vast changes have taken place in its life and thought.

And there are individuals of whom I would like to speak. The Christian farmer, for instance, who is taking a correspondence course in the Bible and Christian theology. Recently, of his own accord, he gave up smoking, by which he figures he can save \$5.00 a year, and has invested the money in a membership in the Christian Literature Society, whereby he receives for one year all the publications of that society.

Then there is the young man who went to Manchuria in a business position. While there, he became a Christian, and later, an evangelist. Now he is back home again, a tower of strength in his village church. Next fall he goes to Hunan to begin a theological course.

And there are the two brothers, aged 87 and 84, whom I baptized at an outdoor service on their threshing floor. The third brother has been a church member for years. Theirs is the leading family in a large mountain district, some twenty miles southeast of Taiku. In the autumn we plan to organize a church in this mountain hamlet.

And then there is—but I must stop!

Mr. Wang Inspires America

Wang Hsueh Jen is making addresses in many American churches, and a number of comments on his discourses have been received like the following by Rev. Charles N. Thorp of Lincoln, Massachusetts.

"In the evening we had a perfectly tremendous message on the Chinese Christian Movement by Wang Hsueh Jen, with Outerbridge interpreting. It was an amazing challenge. The people were greatly impressed. It was the strongest, most memorable word from the world field I can recall."

Lewis Reed Answers Questions

RECENTLY, as a member of The Annuity Fund for Congregational Ministers, the Editor received a letter from Secretary Reed of the Fund which was so reassuring in these disturbing days that he asked and received the Secretary's permission to print the statement in the HERALD.

Dame Rumor had been saying that those who came into the Fund under the Original Plan would get less in their old age than they bargained for. Some three hundred and fifty members of the Fund had not only expressed their conviction recently on the subject of the possible reduction of the Original Plan annuities, but had also raised questions that disclosed a widespread misunderstanding of the Annuity Fund. Hence the statement by the Fund authorities.

Probably many of our readers are today laboring under similar misapprehensions. At any rate, the situation is of such a nature that the entire Church membership should be intelligent on it. The Council at Oberlin must consider it. It therefore makes a good "news item" for this issue of THE HERALD.

The first question to be raised is, "Were not the members of the Original Plan promised a \$500 annuity at the age of 65?"

To this Dr. Reed replies: "No. You are in fundamental error. Those who have their certificates at hand please note (line 22) that the Annuity Fund promises to pay to the member an Old Age Annuity, after coming to be . . . years of age, who has served the Congregational Church at least thirty years:

"(a) An annuity (provided by his payments to the Fund) of \$100.

"(b) An additional annuity as determined by the Board of Trustees, based on the contributions to the Fund received from the churches and all other sources.

"The total amount of this annuity, as augmented by the aforesaid contributions to the Fund from the churches and all other sources, *may be increased* to, but shall not exceed, \$500.

"It must be evident to any reader that the Annuity Fund *promises* to its members only \$100, and that amount only to those who have served the Congregational Churches at least thirty years. The remainder of the annuity *permissible* under the certificate is based on contributions to the Fund received from the churches and all other sources. The Annuity Fund has never broken its contract, has no expectation of ever doing so, and in reality has, since 1922, paid each Original Plan

annuitant *five times* the amount that his contract calls for."

"But," we assert, "the Pilgrim Memorial Fund Income is used only or largely for Expanded Plan members."

"Wrong again," replies the Secretary. "The distributable Income of the Pilgrim Memorial Fund is divided between the members of the Original Plan and the Expanded Plan in proportion to their membership; for example, at the beginning of 1933 it was found that 52.1 per cent of the distributable Income should be credited to Original Plan members and 47.9 per cent to Expanded Plan members. As a matter of record, in the thirteen years from January 1, 1921 to January 1, 1933, inclusive, a total of \$1,598,298.35 from the Pilgrim Memorial Fund *Income* has been apportioned to the Original Plan members. Let no member of the Original Plan think for a moment that he is not receiving his share of the Pilgrim Memorial Fund Income.

"The reason for this occasional misconception is that the part of the Income allotted to Expanded Plan members is divided among them individually and credited to each individual account; therefore, you hear much about the \$95 credit for Expanded Plan members. The share of the Pilgrim Memorial Fund Income allotted to Original Plan members is placed in the Pilgrim Memorial Fund Income Reserve *as a group credit*, and as Original Plan annuities come due, a part of each annuity is drawn from that Reserve.

"Forty-eight per cent of the amount of each Original Plan annuity is now being carried by the Pilgrim Memorial Fund Income. Therefore, the statement in one letter that the Pilgrim Memorial Fund is not back of the Original Plan and that there has been somewhat of a betrayal of trust, is an almost fantastic misstatement of fact."

When some of us reveal a suspicion that all this talk about reducing annuities is due to some shrinkage in income from the Pilgrim Memorial Fund we receive this light:

"The investments of the Membership Fund, the Pilgrim Memorial Fund and the reserves created by the income of the Pilgrim Memorial Fund have been so prudent and financially successful, that the Membership Fund is now carrying 24 per cent of each annuity and the Pilgrim Memorial Fund Income Reserve 48 per cent, with the expectation that in two years these

two reserves will together carry 75 per cent of each annuity. After these two reserves have contributed their share to the annuities, however, there is still left 25 per cent which must be provided from some other source, i.e., contributions from churches and individuals. *It is only the serious lack in this last reserve which is causing the threatened reduction.*"

"But why," we ask, "should not the Expanded Plan members surrender part of their share of the Pilgrim Memorial Fund Income in order to help out the Original Plan members?"

To this Dr. Reed replies: "Surely no distribution could be more just than the assignment to each member of an equal share of the Pilgrim Memorial Fund Income, subject only to the condition that no Expanded Plan member can receive more than 90 per cent of his dues. When the share of an Original Plan member has been placed in the Pilgrim Memorial Fund Income Reserve, he cannot justly say to an Expanded Plan member, 'Surrender to me part of your share.'

"Reference has been made in some of the letters to the larger annuities that some Expanded Plan members will have at annuity age. These larger annuities will be due, not to inequalities in distribution of the Pilgrim Memorial Fund Income aid, but to the fact that Expanded Plan members on the larger salaries make much larger payments out of their own pockets over a long period of membership. An Original Plan member, in order to receive a \$500 annuity, must contribute, through his dues, a little over \$1,000. An Expanded Plan member whose salary averages during thirty-five years \$3000, will have contributed from his own dues \$3,070 over and above the present aid from the Pilgrim Memorial Fund Income. The Expanded Plan member's accumulations would yield a *single life* annuity of approximately \$1,544, while the Original Plan member's payments would yield, under present conditions, a joint life and survivorship annuity of \$500, of which his widow would receive 60 per cent. A great proportion of the Expanded Plan members are not assisted by their churches in the payment of their dues."

Then we come out with what has been on our minds from the outset: "There should be no ground for a reduction in Original Plan annuities; for haven't the Trustees reported 'a year of noteworthy progress with increased membership and enlarged assets?'"

To this the Secretary patiently replies: "From what I have written above, it should be plain that any reduction that may be made would be due solely to the inadequate contributions from the churches and individuals

through the apportionment. The increased membership is due to additions to the Expanded Plan, and the enlarged assets have been created by payments of membership dues and the gratifying income from the Pilgrim Memorial Fund. In other words, the Fund is constantly growing in membership and in the aggregate of its assets, but is suffering on the one point of the church contributions that are required to maintain the Original Plan annuities at their maximum."

"Why not make reduction," we suggest, "where annuitants are still receiving salaries, or have other sources of income?"

"This question," Dr. Reed remarks, "has been asked by several members. The answer is that each member has a contract with the Annuity Fund. That contract demands identical treatment of members in all cases; and the spirit of the contract demands that that equality of treatment should be exercised in that part of the annuity which is provided by the churches, although not covered by the contract. If, however, annuitants have other sources of income or for any reason are in better financial situation than the majority of the members, they can manifest their fellowship, as several already do, by returning to the Annuity Fund part of the annuity. If a considerable number of annuitants who are in comfortable circumstances returned all or a part of the annuity provided by the churches, the problem would be noticeably relieved."

The claim is made that if reduction was made in annuities, pensioners of the Board of Ministerial Relief who have made no payments of their own would be getting as much or more, with Christmas Fund gift added, as Original Plan annuitants.

"I am especially happy to answer this point," says Dr. Reed, "not only because there is an error in the view, but also because I should like to have the members of the Annuity Fund understand that they are getting genuine and tangible rewards from their investment.

"The average grant to a minister (including grants made by state Boards) is \$262, to which for the last two years a Christmas gift averaging \$40 has been added. Of the ministerial pensioners of the national Board, only 81 are receiving \$300 or more on their regular grants, while 196 receive less than \$300. Of 507 ministers who are annuitants under the Original Plan, 428 receive \$500. Even if a 15 per cent reduction were made on the \$500 annuities, more than 82 per cent of the Original Plan annuitants would be receiving \$425. It is, therefore, obvious that even if annuities are cut, the members of the Annuity Fund

can still congratulate themselves on being members of the Fund."

Dr. Reed then went on to reply briefly to two other questions and to bring out the important question of the hour, so far as the Annuity Fund is concerned.

"If annuities were reduced, they could be restored only by a great increase in denominational giving, or the receipt of large legacies, or the award of a larger percentage of the apportionment contributions.

"Christian Church ministers who are enrolled under that classification are not eligible for Pilgrim Memorial Fund credits, do not affect the problem now, and will never affect it to any appreciable degree."

In his concluding remarks the Secretary makes it clear that Expanded Plan annuities, *which are not supported by contributions from the churches* and are provided only from the Pilgrim Memorial Fund credits and members' dues, are not in question.

"Furthermore, he adds, "please let every member of

the Original Plan understand that a reduction, if made in his annuity, will be made only in that part of the annuity derived from the inadequate contributions of the churches, through the apportionment.

"Every Original Plan member is getting his full share of the Pilgrim Memorial Fund credit, a full return in the form of annuity for his own membership dues, and the Annuity Fund has not only absolutely fulfilled its contract with him, but thus far has fulfilled it fivefold.

"The question now is whether contributions from churches and individuals will be made to the Annuity Fund, chiefly through the apportionment, in sufficient amount to maintain the churches' share of the annuities.

"Undoubtedly this whole matter of the maintenance of the Original Plan annuities will be presented to the General Council at Oberlin in June. It is right that the representatives of the denomination should speak on this subject. In the meantime, annuities will be maintained through 1934 and 1935."

Some Family Calls

A little tour among the Board of Ministerial Relief "projects" assigned to Ohio churches

IF we are to extend our greetings to all the members of the Board of Relief family who are the special care of the Ohio churches, we must make a wide circle, for they cover the country from the Atlantic to the Pacific and from the Canadian line to the Gulf of Mexico.

Leaving Ohio in an airplane, we stop first at a little town in Minnesota. Here is a family of four. The father, after twenty years of service in Swedish churches, has been without a pulpit for two years, owing to financial difficulties in the home missionary field. Of the two sons at home, one is a cripple and will always be dependent, the other is just finishing high school. Their grant of \$200 has been a godsend.

In South Dakota our "retired" minister, now eighty-two, is busily engaged in directing the work of the "Samaritan Rescue Army" which has its hands more than full in providing shelter and food for the transient, the unemployed and the needy. He preached until he was seventy-five and still preaches by deed if not by word.

Mr. F. lives just outside of Portland, Oregon. He retired ten years ago on account of broken health, and this last year was obliged to give up a small position

which had been paying him \$30 a month. His two youngest children have been unable to find work and the oldest son, who might have helped, has been laid up for nearly a year with a broken hip.

As we go down the Coast, we stop at a small adobe



Grants of Board of Relief maintain scores of little homes throughout the country

house in the midst of an apple orchard. When Mr. E. purchased the plot there was only a garage twelve by eighteen feet, where they lived for two years. The house was built in 1930.

"I put up the walls myself," he wrote; "then my

good neighbors turned out and helped put the roof on and lay the floor. I shall finish it inside as I can."

Prices have been too low to realize any profit from the orchard, but their small pension has enabled them to live so far, and their one desire is to keep their home.

In Oklahoma is Mr. S. who retired in 1932 after thirty-six years in the ministry. He and his wife are living in a five-room cottage purchased on monthly installments through a Building and Loan Association. In good seasons the garden helps out wonderfully with living expenses; but summers are apt to be too hot and dry for the successful growing of vegetables.

In Texas we find a family of seven, the mother widowed in 1930 by the death of her husband, the pastor of one of our larger parishes, in an automobile accident. The family recently moved to Texas so that they could be near her parents, and are occupying a small cottage on her father's farm. The Board has stood back of the family with the largest grant that could be made. The mother and daughters have worked faithfully through the summer in the community canning center to help with winter supplies, and the older children will soon be through school. Meantime, the family must have all the help that can be given without injustice to others.

Another widow with her two daughters is living in Missouri. When her husband died in 1918, the oldest of the four children was nine. The Board of Relief has been their mainstay for fifteen years. Now the two boys are through college and the two girls almost able to care for themselves.

Stopping at a small town in Kansas, we shall be greeted by the widow of another minister, living alone in a little home bought with the proceeds of music lessons. An injury to her spine many years ago left her a cripple, so that she gets about only with a crutch and cane; but she continued giving her music lessons until two years ago, when she had a slight stroke. She has so far recovered that she is able to take care of herself and the house with the help of a high school girl, who comes in to stay at night. She has no children and her grant of \$280 is now her only income.

At our stop in Washington, D. C., we shall call on a retired minister nearly seventy. He comes of old New England stock that settled on the Western Reserve in early days. He himself is one of thirteen children, every one of whom graduated from Oberlin. For forty or fifty years the College was never without one or more of his family in the student body. A number of them, himself included, have been on the faculty and some of them on the Board of Trustees. He was able to support himself and wife for several years after

A fatherless family for whom Ohio churches are responsible.



his retirement; but decreasing strength and bad business conditions compelled him to appeal to the Board for assistance.

Our last three calls will be in New England; the first on a minister in Massachusetts, his successful career in the ministry cut short when he was but fifty by a distressing and incurable disease. For more than ten years his devoted wife has been his constant companion and nurse, giving him what comfort may be his, with no hope of any ultimate relief.

In New Hampshire lives one of our saints, who will be ninety-two in September. Two daughters make their home with her, the elder, an invalid, and the younger, both housekeeper and assistant in the post office until she lost the latter position two years ago. This throws the family back on the grant of the Board and a small government pension.

Of the Vermont minister, on whose widow we make our last call, Superintendent Frazier wrote: "Of the past generation seven boys graduated from the University of Vermont, and Phi Beta Kappa keys were almost as common as buttons on their clothes. One member or another of the family has been pastor of Vermont churches at all times since 1810 except the years 1811 and 1856-58; and six of these men rendered a total of one hundred sixty years of service to the Congregational churches."

It is to such men and women, who have given of their best to the Church of Christ with small earthly reward, that the churches of Ohio are privileged to minister in their days of misfortune or declining strength.

During the year 1933, there were ninety-eight persons on the roll of the national Board of Ministerial Relief who received pensions, a part or all of whose service had been in Ohio, and the total amount paid on account of such service was \$9,143, including gifts from the Christmas Fund. Forty-two pensioners of the Board are now living in Ohio.



Gintaro Daikuhara, D.Sc.

President Doshisha University

Born January 4, 1869—Died March 9, 1934

Alumnus of and lecturer in the Agricultural College, Tokyo Imperial University, and Engineer of the Agricultural Experiment Station.

Professor in Kyushu Imperial University 1921–1926 and its President 1926–1929. Elected President Doshisha University 1929. Re-elected 1933.

The World Friendship Institute

IN many of our Congregational and Christian churches the *School of World Friendship* or *Church School of Missions* or *World Friendship Institute* has become a fixed institution, planned and anticipated as much as any event in the life of the church. The class hour is the central event; for essentially this is a meeting of graded discussion groups to study another country, or the problem of Christianity in America or any other theme in the field of missions and World Friendship.

One Vermont church has held such a school each fall for thirteen consecutive years and in all sections of the country examples of successful schools may be found. In our own denomination, unlike some others, Sunday evening has been a more popular time than a week night. Usually the supper is simple with a nominal charge of ten or fifteen cents, and sometimes this is omitted in the case of children. The courses now available are so clearly outlined that most churches secure their leaders from their membership, as they do Sunday School teachers, without looking outside for missionary specialists.

The following statement, prepared by the Committee on Missionary Education, lists sixteen important points for a church committee to have in mind as it plans its school.

Suggested Standards for the Church School of Missions

Many churches now include in their program an annual Church School of Missions or World Friendship Institute. Believing that a set of standards or a possible "code" will be helpful to churches holding such a school for the first time, the following outline is suggested. These so-called standards represent a minimum goal consistent with a well conducted Institute.

1. *Advance Planning.* All details of the school should be worked out by a representative committee at least a month in advance, including the selection of definite courses and the preparation of leaders.

2. *Publicity.* For at least a month before the beginning of the school there should be a well planned campaign of publicity, including a sermon, references on the church calendar, bulletin board announcements, posters, and letters to the members of the congregation.

3. *Enrollment.* Enrollment for the classes should be secured in advance of the opening session.

4. *Program responsibility.* Responsibility for every part of the program should be fixed, including publicity, registration, class leadership, worship and fellowship periods.

5. *Theme.* A theme should be agreed upon in advance. This may relate to the field of Home Mis-

sions or the field of Foreign Missions, or it may include the whole realm of world missions. Some schools adopt a theme covering the project interests of the church.

6. *Length of time.* The Institute ought not to be less than six weeks, one session a week. The fall or Lenten periods have been used successfully in many churches.

7. *Program.* The Institute ought to include classes, group assembly and fellowship and worship periods.

8. *Classes.* There will be one or more classes for adults and one or more classes for young people. In some instances there will also be classes for young people of junior high school age and also a class for boys and girls of junior age. If the hour is appropriate a class may be planned for primary children also. The length of each class session ought to be not less than forty-five minutes.

9. *Group participation.* A class is not a lecture period. It is most successful when conducted in such a way as to include much participation by the members of the group, together with at least some outside work.

10. *Fellowship.* In some instances this may include a supper; in others, a social time at the close of the school. There ought always to be developed a sense of group fellowship.

11. *Worship.* A group worship service should be included in each session of the Institute. This should not be a separate or unrelated unit, but an integral part of the program. The planning of this period may be in the hands of a small and carefully selected committee.

12. *Group assembly.* The assembly periods should be planned well in advance and they should be varied in character. They may include stereopticon lectures,

dramatizations, addresses, etc. Use different groups or classes of the Institute. If the Institute includes children, the program of the assembly period must be one that will appeal to them as well as to young people and adults. Otherwise special provision ought to be made for the children at the assembly hour.

13. *Source material.* For each class there ought to be either a textbook or a reference shelf, including books that may be used by members of the class. Carefully selected denominational literature will prove helpful.

14. *Punctuality.* The time schedule as agreed upon should be strictly adhered to.

15. *Specific service.* Provision should be made for a definite outcome of the school in some form of specific service, such as: Sharing in a community project; sharing in the support of some piece of missionary work; the preparation of a Christmas box to be sent to some mission field; a decision to take the benevolence apportionment of the church more seriously; plans for strengthening the missionary education program of the church.

16. *A possible time schedule.* For a Sunday evening school a possible schedule is as follows:

5:30 Light supper
6:00 Group worship
6:15 Classes
7:00 Assembly and special feature
7:30 Adjournment

For a week-night school this is a possible schedule if there is no supper:

7:30 Fellowship and worship
7:45 Classes
8:30 Assembly and special feature
9:00 Adjournment

Program Pointers

For the Pilgrim Fellowship

THE munitions manufacturers have a stranglehold upon the nations of the world. One of our problems is to wrestle free and to curb their power. Send for Senator Borah's speech, "Munition Manufacturers Should Be Curbed" (National Council for Prevention of War, 532 17th St., N.W., Washington, D. C. Free.) Doubleday Doran, Garden City, N. Y., have reprinted the amazing article from "Fortune," called "Arms and the Men"; send ten cents to the publishers. The record of the munitions corporations in the last war is described in detail in the new volume, "Merchants of Death," by H. C. Engelbrecht and F. C. Hanighen (Dodd, Mead & Co., \$2.50).

By HARRY T. STOCK

"Our Quest for Life's Meaning," by F. W. Herriott, is the latest of the Epworth League units (15 cents). It provides excellent guidance, with resource material, for the following major questions: How shall we know what to believe? What is worth working for? How shall we find happiness? The leader (preferably the pastor) will find a real opportunity to help answer the questions which almost surely will arise.

* * *

The leader's guide, "My Community and the Christian Ideal," (International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.—10 cents with order) provides a wealth of practical suggestions for a study of the local community. This would make an excellent project for the summer months.

Young People's Bulletin No. 51 contains the outline of the Pilgrim Program for the church year beginning in September—the Ten-Point Working Plan, the Christian Life series of evening topics for the autumn, the Statement of Christian Conviction, on which the interdenominational youth program, "Christian Youth Building a New World," is based. Every executive group needs this. Send five cents to the Young People's Department, 14 Beacon St., Boston, Mass.

* * *

The most recent World Service Programs issued by the Department of Missionary Education (14 Beacon St., Boston, Mass.) are called, "Workers on World-

Wide Social Frontiers." They provide the basis for worship services or for discussions on the following themes: "Is Christian Citizenship Practicable in Every National Life?" "An International Farmer Reports," "How Japanese Women Are Weaving a Christian Pattern in the Web of National Life," "Can the World's Youth Break the War Habit?" Ten cents.

* * *

Many groups will find the short one-act play for young people, "Decision," effective and helpful, particularly if it is followed by a study of what decision for Jesus means. Send five cents to the Board of Christian Education, 1412 U. S. Building, Dayton, Ohio.

Summer Conferences

Alabama: Southern Union College, Wadley, July.

Arizona: Pilgrim Playground, near Flagstaff, June.

California (N): Asilomar, July 28–August 4.

California (S): Kern Camp on Greenhorn Mt., Kernville, June 9–16. Camp Marston, Julian, June 16–22. Big Pines, Swartout, June 23–30. Big Pines, Swartout (college age group), August 25–September 1.

Colorado: *Grand Mesa, P. O.: Epworth Assembly Grounds, Cedaredge, August 1–8.

Connecticut: Storrs, June 24–July 1. Storrs (3rd year students), July 1–8.

Florida: DeLeon Springs, near Deland, June 9–16.

Idaho: Pilgrim Cove, July 18–26.

Illinois: Tower Hill, Sawyer, Mich., July 11–18.

Tower Hill, Sawyer, Mich., July 19–26. Southeastern, Merom, Ind., July 22–28.

Indiana: Taylor University, Upland, June 11–18.

Iowa: Grinnell College, Grinnell, June 6–13.

Buena Vista College, Storm Lake, July 9–16.

Kansas: Eureka Lake, near Manhattan, June 4–14.

Louisiana (Negro): Camp Knighton, Morbihan, July 2–11.

Maine: Camp Medomak, Washington, August 27–September 3.

Massachusetts: Craigville-on-the-Cape, July 3–13.

Michigan: Olivet College, Olivet, June 2–10.

Minnesota: Lake Independence, Loretto, June 19–27.

Missouri: Drury College, Springfield.

*The starred conferences are interdenominational.

Montana: Miminagish, Boulder River, July 10–17.

Nebraska: Doane College, Crete, June 9–16.

New England: *Religious Education Conference, East Northfield, Mass., July 17–28. Isles of Shoals, off Portsmouth, N. H., July 28–August 6.

New York: Wells College, Aurora, June 22–30. Blair Academy, Blairstown, N. J., (Eastern New York and New Jersey), July 14–23.

North Carolina: (Leadership Training), Blue Ridge, July 3–10. (Negro), King's Mt., June 12–19. Elon College, July.

North Dakota: Valley City, June 6–14.

Ohio: Marietta College, Marietta, June 30–July 7. Defiance College (older young people), Defiance, June 30–July 7. Defiance College (high school group), Defiance, July 7–14. Linwood Park, Vermilion, July 2–9.

Oregon: Hillockburn.

Pennsylvania: Perkiomen, August 4–12.

South Dakota: Lake Kampeska, near Watertown, July 5–12. Placerville, July 13–20. Yankton, July 21–28.

Utah: North Ogden Canyon, July 11–16.

Vermont: *Poultney, June 20–30.

Washington: Loganita Lodge, Lummi Island Beach (western Washington), June 21–29. Twin Lakes, Idaho (eastern Washington), July 23–30.

Wisconsin: Northland College, Ashland, June 13–20. Green Lake, July 2–9.

Wyoming: Glenrock, August 1.



Camera News



By Dorothy P. Cushing



That Million Dollar Smile!

Hollywood baby stars may have charm but what about this Exhibit A from the Fenchow Child Culture Class at the Women's Bible School? The course is an innovation, says Miss Mary L. McClure, Oberlin 1918, and is really a laboratory course under Nurse Hsin for the mothers who attend the school. They spend two hours a day bathing, weighing and learning something about the proper feeding of their babies. What healthy, happy, bonny children you have here!" exclaimed an admiring guest from Peiping. "One can see that their mothers are learning how to take care of them." A more detailed and profusely illustrated story of this pioneer work will appear in a later HERALD.

The Light of Literacy—This unique map shows the outreach of Dr. Frank C. Laubach's literacy charts from Dansalan, Lanao, Philippine Islands. Charts have been prepared in ten dialects for the Philippines and these lines lead to points in other lands from which requests for similar charts have come. Governor-General Murphy of the Islands has expressed deep interest in the movement.



The Big Young Doctor

Introducing Dr. Willis H. Willis, of Washington Court House, Ohio, who was educated at Denison University, and Western Reserve. He is now at work in Mt. Silinda, East Africa. Mrs. Willis is holding one of the twins but whether it is Ann Lorraine or David Browning we dare not say. We are sure of one thing, however, namely, that the young gentleman in the center is Peter Brent Willis.



Peripatetic Libraries

To "teams" of Chinese Christians in isolated villages this traveling library brings the newest books and literature. The "team" includes a pastor, a deaconess and a teacher or two. The library is sent out from Peiping with Yu Ying School boys doing the clerical work. (Left) When the library was inaugurated this man walked 150 miles from east to west once a month.



(Right) The bicycle has been substituted to save time and energy. Rev. Ernest T. Shaw of Peiping says the contribution to rural life has proved so popular they have hard work to keep up with the demand for books.



Play Ball! Only this happens to be a snappy cricket game at Jaffna College, Ceylon, with Ottley Hall in the background. Photographed by Porter French.

Weaving Womanhood

Miss Gertrude E. Chandler of the Lucy Perry Noble Institute, Madura, India, sits down for a bit with some of the Indian girls and women who are weaving baskets.



The Lucy Perry Noble Institute is known to many in Ohio by its Indian name of "Rachanyapuram." In a recent letter Miss Chandler expressed her pride in the achievements and progress of the Christian women of Madura who are making their mark, she declares, and who will continue to do so.



That Little Christmas Present

Santa Claus pinch hit for the stork and brought Barbara Louise Reynolds (left) to Rev. and Mrs. Paul R. Reynolds, Fenchow, North China on Christmas day two years ago. Her mother (Charlotte Belknap) is an Oberlin woman, Class of 1916. Barbara is the sister of "Little Happy" Reynolds, the memorial fund for whom is helping dozens of Chinese boys and girls at the Hospital and in the School, at Fenchow.



Two Blossoms

Elizabeth Muriel Carleton, daughter of Rev. and Mrs. Alford Carleton. Mr. Carleton is an Oberlin man, Class of 1924, and has served eight years in the Near East. He is an instructor at Aleppo College, Syria. Mrs. Carleton (Mary Cashmore) found romance after four years of service in the Near East.



Big 'Un and Little 'Un

Or, Big Mary McClure and Little Mary Esther Burton, daughter of Mr. and Mrs. Myron S. Burton, all of Fenchow. Little Mary's grandfather on her father's side is Dr. Charles E. Burton.



Friendship in Action—Mrs. Otto B. Githens teaching some Imbumbulu women how to sew and knit. Mr. Githens, another Oberlin man, is principal of Amanzimtoti Institute, Adams, South Africa, spoken of as "the Hampton of South Africa" and in whose work the Ohio churches are deeply interested.



Secretarial Side-lights



The Superintendent of Ohio

ONE can tell by looking at Fred Hall that he is addicted to hard work. There is nothing ministerial about his appearance, while the lines of his face and the cut of his jaw suggest dogged determination. If the Superintendent of Ohio ever spared himself in the execution of any task, nobody ever heard of it.

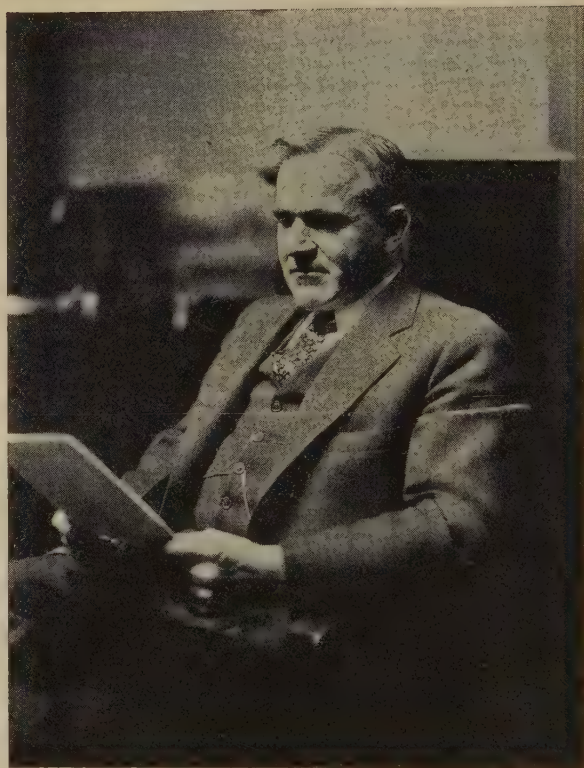
What is not so apparent is that Fred Hall comes of Simon-pure Congregational and American stock. He was born in Nebraska, where his father homesteaded at the time when cattle were giving way to crops. He graduated from three institutions, all closely allied with our churches—Franklin Academy, Doane College, and Yale Divinity School. And at Doane he found his wife.

His pastoral experience began during the interval between college and seminary with two years on a three-point home mission field at Danbury, Nebraska, followed by two years at Beatrice, in the same state. During and after his course at Yale, Mr. Hall served the church at North Haven, Connecticut, for four years.

Possibly to prove that he was neither narrow-minded nor denominational in his outlook, the future Superintendent of Ohio spent eight years as associate pastor of the Old First Presbyterian Church of Newark, New Jersey. During this period he was on leave of absence with the Y.M.C.A. for war work for eighteen months, first with the convoy patrol on the North Atlantic and later with the North Russia expedition to Russia, where he found out what it was like to have daylight and dark, each for twenty-four hours at a stretch.

In 1923 Fred Hall went to Ohio for four years with the church at Cuyahoga Falls, which is next door to Akron. Here he left a new parish house as a monument to his industry. His real travels began in 1928 when he became assistant to E. S. Rothrock, who was then Superintendent of Ohio. One of his tasks in this capacity was to give emergency assistance to the Cleveland Union, which had become overinvolved in various real estate ventures.

Upon the retirement of Dr. Rothrock in 1930 Mr. Hall was elected as his successor. Thanks to the merger with the Christian Church which was then pending,



Ohio with its three hundred eighty-nine churches became the second among the states in the number of congregations and fifth in membership. Mr. Hall began work with two assistants, but increasing financial difficulties soon led to their elimination. For the past two years he has looked after the interests of the three hundred fifty churches outside of Cleveland with no assistance except that of his office force. His has been the task of leading the Congregational and Christian churches into a new fellowship. He has been particularly effective in looking after the interests of the smaller churches.

The recreations of such a man are necessarily scant, but he confesses that he "tries to play golf." Fred Hall suggests the joke which *The Congregationalist* perpetrated years ago in a moment of unwonted levity when it accused the wife of a secretary of practicing bigamy on the grounds that her husband was doing the work of two men! Only by the time two ordinary men were getting through Fred Hall would merely be getting his wind up!

A Book of Remembrance of Ohio's Pioneers

By MARION BALLOU FISK

A program in recognition of the General Council of Congregational and Christian Churches meeting in Oberlin, Ohio, June 21-27

Worship Suggestions

Hymn: "Abide in me, O Lord." *Harriet Beecher Stowe.*

Reading: "The Puritan Pioneer." Arthur W. Peach (*Congregationalist and Herald of Gospel Liberty*, December 21, 1933.)

Scripture: Psalm 128. Malachi 3: 16-17.

Program

First Speaker: On Early Beginnings. Of the Pilgrims it has been said: "The fullness of religious freedom was hastened when Congregationalism emerged from the narrow limits of the East, and entered upon its career of helping to conquer for Christ the spaces of the Mississippi Valley, and the Pacific slope."

The War of the Revolution was over, and America began to feel her "growing pains," and a curiosity as to her own possibilities. General Rufus Putnam had been appointed in 1785 as one of the surveyors of the region beyond the Ohio River. These surveyors returned with such glowing reports, that the Ohio Land Company was formed the following March, with Putnam and Rev. Manasseh Cutler among the directors. By 1787 the pioneers were ready for the great adventure.

This undertaking was connected in various ways with a greater one which Congress was considering at the same time: the framing of an ordinance for the government of the Northwest Territory. It became a law July 13, 1787, and the region was "consecrated forever to freedom, intelligence, morality, and religion."

It was under such conditions that the pioneers under Putnam made their way down the Ohio on a boat which they called "The Mayflower," and landed at the mouth of the Muskingum River on April 7, to found the city, "Marietta," in honor of the unfortunate Queen, who was to meet her bloody fate only five years later.

Not all these "Pilgrims" were of Puritan stock, but there were enough so that their first Sabbath was observed as a day of rest, and religious services were held. The following year Rev. Daniel Story began a pastorate which lasted for twelve years.

The little settlement in the wilderness was beset with dangers on every hand, and for protection, the dwellings and public buildings were built adjoining one another around a hollow square, called the "Campus Martius." In one of these buildings, public services were held, and also the first Sunday School in the Northwest Territory. Here, too, was held the first court, conducted by Gen. Sproat. Taller by several inches than his fellows, and dressed in all the panoply of his high office, he made a great impression on the Indians who murmured admiringly, "Hetuck! Hetuck!" which means "Big Buckeye." Tradition says that is why Ohioans are called "Buckeyes" to this day. The office of the Ohio Land Company and the home of General Putnam are still standing. A religious society was formed, but there was no church organization for nine years after the settlement was established. In May, 1809, the famous "two-horned church" was built, so called because of its two bell towers. The present building is largely modeled after the original. The Marietta Church has been a "mother of churches," and rich in missionary spirit.

Second Speaker: On the Western Reserve. Ten years after the Marietta Pilgrims founded their settlement, the Connecticut saints felt the stir of missionary zeal, and organized a missionary society of their own. Massachusetts followed suit a year later. Theirs was the avowed purpose of sending the gospel "to the wild regions of the Ohio Territory." This was pioneering in missionary organization, for at that time Samuel Mills was only eighteen, Judson, ten, and The American Board was not to come into existence for a dozen years.

Theirs was a large field, for various states held colonial charters of such colossal areas, that the Pacific Ocean was their western boundary. Thus Ohio was claimed by Virginia, New York, Massachusetts and Connecticut. One by one the states gave way, Connecticut reserving 3,800,000 acres in the extreme northeast corner, known as the Western Reserve, or New Connecticut.

(See article by Dr. Soule in this number of the *HERALD*.)

Third Speaker: On the First Missionary. On November 15, 1800, under call from the Connecticut Missionary Society, Rev. Joseph Badger made his first

journey to Ohio, where he was to spend the next forty-seven years. It took six weeks of lonely and dangerous travel to reach Youngstown, the eastern outpost of the Western Reserve. At that time Cleveland had but two families. The real metropolis of the region was Austinsburg, which boasted ten families, so it was but natural that the first Congregational Church on the Reserve should be established there, October 24, 1801. On the following day Mr. Badger set out for the east to secure a pastor for the new church.

On January 3, he gave his report to the Connecticut Missionary Society and a new commission was issued for his return as a full-fledged missionary, with a salary of \$7.00 a week. It took two months to move his family and household goods to the new home in the wilderness, but by June he was in the field again, and on his first Sunday he organized the church in Hudson. This historic church fostered the infant Western Reserve College, and in later years sent out John Brown, whose "soul goes marching on."

"Priest Badger," as he was known, recognized the needs for education, and his saddlebags were always full of books, which he sold or gave away. He preached the first sermon ever delivered at Chautauqua, New York, and was the outstanding "pacifist" of his time. From 1807 his work lay principally with the Indians of the Wyandotte country. He is buried at Perrysburg, Ohio, and his stone bears the simple inscription, "First Missionary to the Western Reserve."

One other church deserves especial mention, because of its founder. In the April *MISSIONARY HERALD* was a brief account of the work of Rev. David Bacon. He came to Ohio with a vision of a well organized and Christian community, and Tallmadge town and church will always remain as his monument. At the center stands the "meeting house," the finest example of old New England architecture in the Western Reserve. From this center radiate eight roads, with two encircling highways. The object was that no one in the township would have to turn more than one corner in coming to church, and all were supposed to *want* to come, for Mr. Bacon's intention was to have as settlers only "members of Congregational or Presbyterian Churches."

The church was organized in Mr. Bacon's log cabin, January 22, 1809. This spot was located several years ago by Dr. Leonard Bacon, and marked by a huge boulder, appropriately inscribed, known as "The Bacon Stone." Perhaps it was not alone the experiences of the New England "Pilgrims," but those of his own parents, as well, that brought from the pen of Dr. Leonard

Bacon his great hymn, "O God, Beneath Thy Guiding Hand."

Hymn: "O God, Beneath Thy Guiding Hand."

Fourth Speaker—On Educational Activities: Western Reserve College. The first settlers in the Western Reserve brought with them a determination to found a college, and in 1801 presented a petition to the Territorial Legislature, that steps might be taken to establish one. This request was not granted, but two years later, when the state of Ohio was only a few weeks old, its legislature passed an act, incorporating trustees for the "Erie Literary Society," which opened an Academy in Burton in 1805. This was avowedly "for the education of pious indigent young men for the ministry." In 1822 the trustees determined to establish their own college, and Hudson was chosen as its site, both because of its healthful location, and because \$7,500 was subscribed to locate it there. Of this, \$2,142 and one hundred sixty acres of land were donated by David Hudson.

The work was carried on through heartbreaking difficulties, but the corner stone was laid with great rejoicing, April 26, 1926.

The new college did not lack friends, but the friends lacked money, and the faculty were paid in beef, calico dresses, and tallow candles, and one member is recorded as having accepted three dollars worth of pills, on account. The panic of 1837 came in the midst of a building campaign, and that of 1858 again brought the college to a financial crisis. For four months during the War of the States, the entire college, faculty and students, were in active service.

The college moved to Cleveland in 1882 under the Presidency of Dr. Carroll Cutler. It became Adelbert College, now a part of Western Reserve University, of which Dr. Charles F. Thwing was the honored head until his retirement a short time ago.

Fifth Speaker—On Educational Activities: Oberlin.

Two men who had been boys together in Vermont met in Elyria. One, John J. Shipherd, was pastor of a church there. The other, Philo Stewart, had been an American Board missionary among the Choctaws. They had no money, but they had a great idea, that of founding a Christian colony, which should be the environment of a Christian college. Seeking a suitable location, they rode their horses eight miles into the forest. Under the elm which was destined to stand as a sentinel on the college campus, they knelt in prayer, and determined to establish the college on this spot. Soon after, Mr. Shipherd went on horseback to New England to bargain for the land and to seek suitable colonists. This was early in 1833, and by December

of that year, eleven families had arrived, and the school was opened with forty-four students.

The purpose of the colony was set forth in the "Oberlin Covenant," "glorifying God in doing good to men." The "Covenant" also commended self-denial, economy, and industry, yet *love to men* was the vital principle in the new colony.

In 1834 reverberations of distant thunder were heard from Hudson and the Western Reserve College. Oberlin was an intruder, a trespasser on her preserves. The following year the rumblings grew more ominous when Finney declined a call to Hudson, and cast in his lot with Oberlin. Lane Seminary also joined in the "anvil chorus," because thirty of her protesting students withdrew in a body "to that preposterous village in the woods." The buildings were full, but, nothing daunted, the Lane men built a dormitory of their own, known as "Slab Hall." This was the beginning of Oberlin's Theological Department.

Soon the self-denial and intensity of belief of the early colonists became the subject of ridicule and later of active opposition. In 1838 the Central Branch of the American Education Society refused aid to Oberlin students preparing for the ministry, and two years later the Huron Presbytery refused to license, or even examine, F. H. and James H. Fairchild, later president of Oberlin, because they would not deny their belief "in the doctrines taught at Oberlin." For ten years Oberlin was left "in outer darkness," and warnings were sent far and wide against the heresies of Finney and his colleagues.

The reasons for this opposition were that Oberlin had no love for the "Plan of Union," under which it had come to pass that eight Presbyteries kept strict and pious watch over eight Presbyterian and *ninety-eight* Congregational churches. Oberlin stood for Congregationalism, pure and simple. Other causes were that Oberlin stood for anti-slavery, she countenanced coeducation; Finney's methods and style of preaching did not meet with the approval of some, and it is true, that for a few years fads and hobbies had their day.

Students came, however, in ever increasing numbers, and after a time the real worth of Oberlin became known and appreciated. Prof. Williston Walker wrote: "The establishment of Oberlin College was a step of the utmost importance for the history of our denomination in the state." It was fitting, then, that, when in 1865 it was decided at the Boston Council to hold similar gatherings once in three years, the first of these triennial councils should be held in Oberlin, where east and west could meet in fellowship.

Other colleges that should be mentioned are Marietta and Defiance, and, though no longer belonging to us,

Antioch College, established by the Christian Church, and ably led for many years by Dr. Horace Mann. One other school, absolutely unique, must receive special mention, The Schauffler School, founded by Dr. Henry F. Schauffler. In work for the Slavic peoples Cleveland was a pioneer. (See "Girls from Everywhere," *Congregationalist and Herald of Gospel Liberty*, January 4, 1934; also Dr. Bradley's article in this issue of *THE MISSIONARY HERALD*.)

Hymn: "O Master Let Me Walk with Thee." *Dr. Washington Gladden.* (For many years Pastor of First Church, Columbus, Ohio.)

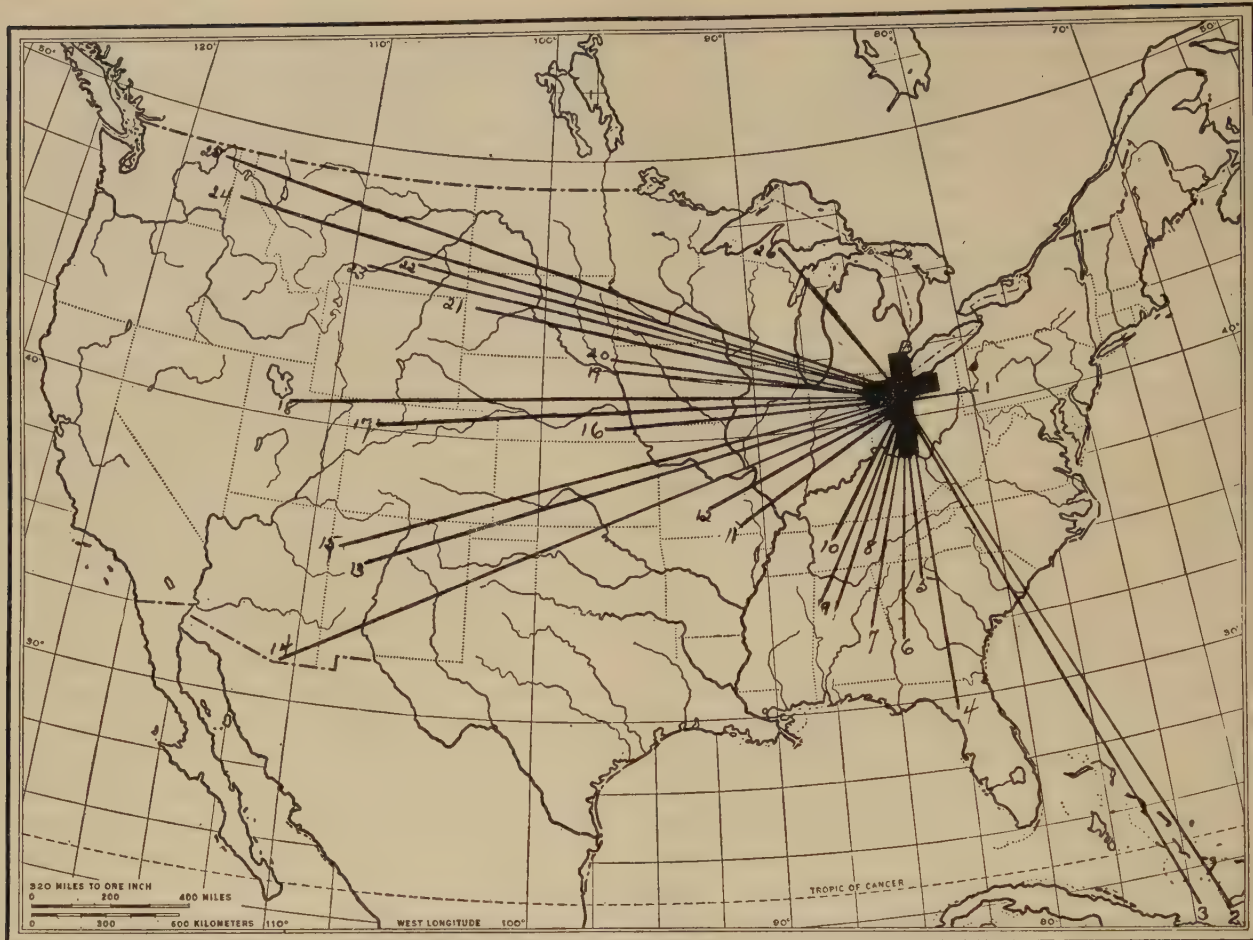
Sixth Speaker: On Ohio Pays Her Debt. Since Ohio is so largely a product of missionary enterprise, we may well ask what she has done in return. In giving she has been generous as the records will show, but it is good to know that this interest was fostered from the very beginning. Tallmadge makes the proud boast that she has contributed to the American Board every year since its organization, and that her "Female Mite Society" was the first woman's group west of the Hudson River to send an offering to the Board.

Other churches have enviable records in missionary giving, but Ohio has not only contributed of her means, but of her sons and daughters. The Brookfield (Slope) Church gave J. P. Jones to India; Marietta gave the Stanley family to China. Other names on the missionary roster are Dr. J. Henry House of Salonica; Miss Esther Maltbie of the Samokov Girls' School; Miss Minnie Mills of Greece; Rev. and Mrs. Haskell of Bulgaria; "Mother Edwards" of Africa; Mrs. Lydia Lord Davis, whose husband was one among many, whose names are written in the Book of Martyrs of the Boxer uprising. These are only a few of the scores who have given their lives to the foreign field. It is less easy to compile a record of those who have gone into service in the Homeland, for they are legion, but perhaps that of Miss Mary Collins, who gave her life work to the Indians, stands pre-eminent.

It is surprising to note how many of the secretaries of the various Boards and Commissions, while not all "native sons," have spent a term of service in the Ohio fellowship. Among them are the present secretary and moderators of the General Council, Dr. Charles Emerson Burton, Dr. Carl S. Patton, and Dr. Frank G. Coffin.

Prayer: That, grateful for the inheritance of the past, we too may be true pioneers of the future, seeking new spiritual realms to be won for Christ.

Hymn: "O Child of Lowly Manger Birth." *Dr. Ferdinand Q. Blanchard* (Pastor Euclid Avenue Congregational Church, Cleveland).



Homeland Interests of Ohio Churches

1. Rev. John Gallo, general missionary to five Slovak churches, Pennsylvania.
2. Ryder Memorial Hospital, with Ohio Wing, Humacao, Puerto Rico.
3. Principal Martha Lindsay of Blanche Kellogg Institute, Santurce, Puerto Rico.
4. Principal Leonard F. Morse of Fessenden Academy for Negroes, Fessenden, Florida.
5. Piedmont College, for white students, Demorest, Georgia.
6. The Barnesville-Meansville Parish, four churches, west central Georgia.
7. Talladega College, for Negroes, Talladega, Alabama.
8. Principal Oscar M. Fogle, Treasurer Alexander Boyce, Pleasant Hill Academy, Tennessee.
9. Southern Seminary Foundation, Nashville, Tennessee.
10. Rev. Charles W. Smith, pastor four rural parishes northwestern Alabama.
11. Rev. Fred G. Wangelin, Grandin, Missouri, developing an agricultural program.
12. Iberia Junior College, in the Ozarks, Missouri.
13. Valencia County Health Center, Grants, New Mexico.
14. Rev. O. A. Smith, pastor Trinity Church, Nogales, Arizona.
15. Rev. Ezequiel R. Parra, Spanish pastor Mexican church, Gallup, New Mexico.
16. Doane College, Crete, Nebraska.
17. Student Summer Service worker in Moffatt County, Colorado.
18. Miss Madeline Gile, parish visitor, social worker in Bountiful, Sandy, Salt Lake City, Utah churches.
19. Santee Normal Training School, for Indians, Santee, Nebraska.
20. Yankton College, South Dakota.
21. Rev. H. W. Jamison, pastor in Newell, South Dakota.
22. Rev. Thomas McCamant, pastor of the Ballantine and Pompey's Pillar Parish, Montana.
23. Rev. M. H. Terry, pastor of Columbus and Big Timber, Montana.
24. Rev. W. C. Allen, pastor Avon, Idaho and
25. Lead Point, Washington, though the two are 150 miles apart.
26. Northland College, Ashland, Wisconsin.



Overseas Interests of Ohio Churches

1. **NEAR EAST** Miss Minnie B. Mills—principal American Junior College for Girls, Athens.
Mr. Herman H. Kreider—assistant treasurer, business manager Mission, Istanbul, Turkey.
Rev. Charles T. Riggs—supervises work among the Greeks in Istanbul, Turkey.
Miss Fanny G. Noyes—nurse at Merzifon, Turkey.
Miss Jessie Martin—teacher in Girls' School, Merzifon, Turkey (probably).
Miss Edith Cold—teacher in Syria (not settled whether Aleppo or Beirut).
Miss Edith Douglass—teacher Grade School, Sofia, Bulgaria.
2. **JAPAN** Miss Isabelle MacCausland—teacher Kobe College, editor Japan Christian Quarterly.
Miss Angie Crew—teacher in and work for students in Kobe College, Kobe.
Miss Edith Husted—teacher in Woman's Evangelistic School, Kobe.
Mrs. Catherine T. Akana—dean Glory Kindergarten Training School, Kobe.
Mr. Frank L. Huntley—professor of English, Doshisha University, Kyoto.
3. **CHINA**
Foochow Dr. Horace E. Campbell—physician Christian Union Hospital, Foochow.
Miss Jennie Jacobs, R. N.—nurse Christian Union Hospital.
Miss Josephine Walker—supervisor Bible women's work, Foochow area.
North China Dr. Percy T. Watson—head Harwood Memorial and Kate Ford Whitman Hospitals, Fenchow.
Miss Emma B. Noreen—nurse Harwood Memorial and Kate Ford Whitman Hospitals, Fenchow.
Rev. Ernest T. Shaw—vice-principal Yu Ying School, Peiping.
Miss Hazel Bailey—teacher Union Bible Training School, Peiping.
Rev. Philip D. Dutton—supervisor churches of Taiku area.
Miss Gladys M. Williams—teacher Alice Williams School for Women, Taiku.
Rev. Charles A. Stanley—dean Cheeloo School of Theology, Tsinan.
Rev. Lyman V. Cady—teacher in Cheeloo School of Theology, Tsinan.
Rev. Harold W. Robinson—principal American School, Tunghsien.
Rev. George D. Wilder—teacher Jefferson Academy, Tunghsien.
Dr. Hugh L. Robinson—head of Tunghsien Hospital, Tunghsien.
Miss Helen L. Kintner—nurse in Tunghsien Hospital, Tunghsien.
(Oberlin-Shansi work is not under the Board.)
4. **MICRONESIA** Rev. Carl R. Heine—head of Boarding and Training School for Girls, Enejat.
5. **PHILIPPINES** Dr. Matthew J. W. White—head of Mission Hospital, Davao.
Rev. Frank J. Woodward—supervisor of churches of North Coast, Mindanao.
6. **INDIA**
Marathi Rev. James F. Edwards—principal United Theological College, Western India, Poona.
Miss Ella C. Hoxie—in charge of schools in Industrial Settlement, Sholapur.
Madura Miss Bertha K. Smith—touring and supervising Bible women, Aruppukottai.
Rev. Azel A. Martin—supervisor of all activities in Batlagundu.
7. **AFRICA**
South Rev. Henry A. Stick—head of Theological Department, Amanzimtoti Institute.
Mr. Otto B. Githens—principal Amanzimtoti Institute.
Rev. Ralph L. Abraham—supervisor churches of lower north coast.
West Rev. Henry C. McDowell—senior missionary Galangue Station and area.
Mr. Samuel B. Coles—agricultural missionary Galangue—loaned to Liberia.
Dr. Aaron M. McMillan—physician Galangue.

Book Chat

Japanese Women Speak

In the face of growing war clouds and increasing appropriations for armaments in many countries one is tempted to ask despairingly: "What can we do about it?" Here is a concrete answer. One of the surest ways of promoting world peace is to work for a better understanding of the life and thought of the peoples of other lands. The thirty-fourth study book published by the Central Committee on the United Study of Foreign Missions, *Japanese Women Speak*, is issued with the expressed hope of the Committee that it may "help to bind together in greater love and mutual understanding the Christian women of Japan and America as together they work to bring the Kingdom of God on earth."

For the first time the Committee has selected as authors two Christian Japanese women, leaders in Christian social movements in Japan. Miss Michi Kawai, who has written most of the book, is a graduate of Bryn Mawr, who after twenty years of outstanding service in the Y.W.C.A., resigned to found a girls' school in Tokyo. Her co-author, Mrs. Ochimi Kubushiro, studied for a time at the Pacific Theological Seminary. She was a delegate to the Jerusalem Conference and she is the life and soul of the purity movement in Japan. These authors present the manifold activities of Christian women in Japan, often introducing us to individual women. Perhaps I may be pardoned for referring specially to an old college friend who was in the first mission study class ever held at Mount Holyoke. Yoshi Kajiro is now "a beloved principal" of the Sanyo Girls' High School in Okayama. She is active in the Kumiai Church, and is in demand as a speaker at women's clubs and other gatherings. She and the other Japanese women to whom the book introduces us, whether in schools, or homes, or in various social or political movements, are seeking to interpret to their Japanese sisters the application of Christianity to every life situation.

Though asked by the American Committee to confine themselves chiefly to the activities of Japanese women, Miss Kawai writes: "It is impossible to give a clear-cut picture without introducing some of these workers from other lands whose sacrificial service in Christian love has resulted in producing and influenc-

ing the women leaders of this land." Later in the book Mrs. Kubushiro adds her testimony: "It is more important than ever that missionaries be sent to Japan to help our people to *live* Christianity as well as to learn Christianity. We are growing up and need not only a teacher, but a friend and a co-partner in working out our Christianity."

The last chapter on "Peace and International Friendship" will grip the heart of every worker for peace, and our educational leaders can perform a real service for the cause of world peace by securing a wide reading of this story of what Japanese women are doing, under peculiarly difficult circumstances, to strengthen the bonds of international friendship.

HELEN B. CALDER

Two Pioneers

Sketches of the pioneers of the Middle and Far West are of special moment these days. We take peculiar interest in *Two Wisconsin Pioneers*, by the distinguished educator and friend of missions, President-Emeritus Edward D. Eaton of Beloit. Though this booklet is privately printed, we presume that copies can be secured through the Pilgrim Press.

Dr. Eaton writes most tenderly and yet discriminately of his father and mother, Dr. and Mrs. Samuel Witt Eaton, who led in laying the foundations of church and society in the southwestern part of Wisconsin.

As we have been reading these "sketches of remembrance" we have been impressed anew with the constructive as well as permeative influence of the well educated religious leader. Loyalty to ideals and convictions well thought out, integrity of character, modest yet noble living, devotion to God and duty at every turn and in detail—there is no substitute for such. Dr. and Mrs. Eaton inspired their children to give their lives to Christian service; members of their church to make Jesus supreme in everyday living; their community to do its work in state and nation. Their influence, like their interests, swept across America into the far corners of the earth. Of such is the Kingdom of Heaven.



Heraldings



Evanston's "House of Friendship"

Expositions are indigenous to the atmosphere of Chicago. A city which made such a success of a fair in 1933 that it is willing to try again in 1934 knows something about showmanship. Apparently this spirit has made its way into the churches.

Last fall the First Church of Oak Park had a missionary exposition, and the reverberations of the event echoed even unto Evanston, with the result that our church in that "classic suburb" held another one on April 19 and 20 which they called "The House of Friendship." The walls of Plymouth Hall and the dining room were lined with exhibits showing our foreign activities in Turkey, Japan, India, Africa, and China. Home Missions were represented by Santee School for Indians, an inter-racial exhibit and a model of the Westville, Illinois, Community Center.

The display of the Chicago Union included Chicago Commons, Onward House, and the Bulgarian Mission, while a number of local organizations were also represented. Both evenings programs were presented including such features as "Brevities" from Onward House, the Japanese Tea Ceremonial by Mrs. Marion Hall, selections by the choir of the Church of the Good Shepherd and the presentation of the prize winning play, "The Blessed Vagrants" by the Pilgrim Players of Evanston. The purpose was to make the constituency of the church conscious of its outreach throughout the world. The coöperation of numerous groups ensured the large and enthusiastic attendance which was secured.

Iowa Seeks to Know Its Mind

Church bodies are often accused of passing resolutions which represent the sentiments of the ministers present rather than of the laity in whose names they speak. To prevent such a misrepresentation of the people who sit in our pews the Social Relations Committee of the Iowa Conference sent out the following referendum on which the ministers were asked to tabulate the sentiments of such lay people as they might be able to poll for or against each proposition:

"Naval Policy. (1) We believe that the present naval expansion policy of the United States is dangerous to the peace of the world and unchristian. (2) We request the State Conference and the General Council to strenuously oppose this naval policy at every step.

"War Materials. (1) We believe that the desire for private profit in the manufacture of war materials has much to do with war scares and armament races. (2) We, therefore, believe that war material industries of all kinds should be nationalized. (3) Our churches should do all they can to educate public opinion to this end.

"Military Training. (1) We are opposed to compulsory military training in tax-supported schools. (2) Congregational Christian Churches should urge their boys to refuse to take military training. (3) The State Conference should support such boys in their refusal, if the situation calls for it.

"Acts of Goodwill. (1) We demand that Congress repeal the Exclusion Act and admit Orientals to the United States on a quota basis

on a par with other classes and races.

(2) We further urge that the restrictions to the liberty and sovereignty of the Cuban peoples involved in the Platt Amendment be removed by act of Congress."

Provoking Preachers to Think

Stimulating intellectual activity should be one of the major functions of a denominational organization. Missionary societies should deal in ideas as well as coin of the realm. For some years Fred Fagley, the ubiquitous secretary of the Commission on Evangelism, has been journeying up and down the land gathering the ministers into groups for the discussion of various religious problems. His most recent journey has been a trip from Minneapolis to Seattle and Portland with stops on the way out at Jamestown, North Dakota, Billings, and Spokane, and on the way back at Boise and Cheyenne. For a traveling companion he had our veteran home missionary leader, Frank Lincoln Moore.

At each place the better part of a day was spent considering such issues as: Wherein is the uniqueness of Jesus? How far is it rational to believe that God suffers? Can we have a religion without God? Is it reasonable to think of God as a becoming? What is religious experience; how does it differ from other experiences of life? Is the attitude of people toward immortality influenced or not by the fact that personal consciousness after death is desirable or otherwise?

Each seminar was concluded with an address growing out of the discussions by Frank Lincoln Moore on the topic "Have we a religion which

will survive the shocks of change?" These meetings were not a series of lectures, but rather occasions in which each man contributed to the stimulation of the thinking of the group.

"Revolutionizing Influences" in China

A retired secretary of the Y.M.C.A. living in China, P. L. Gillett, writes: "Future generations of Chinese citizens in Taiku and Fenchow, Shansi, will look back upon the early years of American Board activity in those cities as epochs in their history. The influence of the hospital, schools and churches as well as the outgo through the personal leadership, the suggestions and inspiration of your men and women in all lines of home and civil life, have been setting in motion revolutionary influences that were not equaled in quality nor surpassed in speed when Britain and the nations of northern Europe were first evangelized.

"During the past two months I was routed through some eighteen cities of North China by the International Famine Relief Commission for the purpose of organizing public campaigns in the Chinese communities on behalf of the flood sufferers in the valley of the Yellow River. Although I was a stranger in these places the Christian movement everywhere took up the appeal and called together governors, magistrates, military officers, leaders of the Chambers of Commerce, bankers, educators and other leading citizens.

"In nearly every instance my two or three days in a place resulted in a definite organization and the subsequent securing of cash. This type of thing is new in China. The members of the Christian churches

in these cities could not and did not give the money, but the leadership of the churches was able to swing the various civic elements into a harmonious unit and lead them in the splendid success achieved. I was repeatedly told that there was no other element in the cities that could give such leadership.

"You have been doing foundation work for the Christianizing of a great section of the Chinese commonwealth. You dare not stop. The men and women of your clientele who control money must be brought to understand the situation."

Self-Support in North Dakota

On April 1, the Plymouth Church of Fargo, North Dakota, ceased receiving aid from the Church Extension Boards. The pastor, Ralph V. Conard, reports an interesting financial history during the last five and a half years. Missionary aid was reduced from \$900 to \$400 between September, 1928 and January 1, 1934. In addition, \$2,700 was paid on a loan of \$14,000 from the Church Building Society, while the missionary apportionment has been met in full every year except one.

At the Ministers' Week at Chicago Seminary last winter the pastor learned of the impending cut of 25 per cent in the budget of the Church Extension Boards. He returned to Fargo, consulted the officers of his church and some other people, with the result that the church came to self-support on Easter Sunday. In his final report the pastor writes: "The church is deeply grateful for the assistance which it has received during its building period. Without this coöperation the present beautiful

building would not have been possible, nor could our program of church activities have been carried on."

Inter-racial Understanding in Arkansas

During the past year the Arkansas State Teachers College has been seeking to create a better understanding between its students and the Negro race, not by offering a special course for this purpose, but by introducing inter-racial projects into as many of the regular courses offered by the college as possible.

Every class in freshman English wrote one theme chosen from a list of twenty-eight inter-racial topics. The class in journalism wrote up a Negro college and made a study of the division of tax money between Negro and white schools. The class in advanced composition wrote twenty-nine themes on the subject "The Quest for Understanding." Two classes in American history devoted a unit of work to the study of the influence of the Negro on our social, political, and economic life. The Social Science Department enrolled thirty-four students in a class on race relations.

The class in nutrition in the Home Economics Department visited the local Negro high school and discussed with the students the school lunch, personal hygiene, community health, dental hygiene, gardening, raising chickens. The Drawing Department arranged a display portraying plantation life prior to the Civil War. The Department of Education arranged an interchange of programs between the State College and two Negro schools which brought the children of the latter to the college campus.

At Fort Snelling, Minnesota, was celebrated on May 6 the centennial of the landing there of Samuel and Gideon Pond, first missionaries to the Dakota Indians. An account of the centennial by Superintendent A. K. Voss will appear in the July issue.



Personals



DR. HACHIRO YUASA, Trustee of Doshisha University, has been appointed by the Board of Trustees Acting President of the University. He was born 1890 in Tokyo; was a student in the Doshisha Middle School; received his B.S. from Kansas State Agricultural College in 1908, his M.S. 1917 and Ph.D. 1920 from the University of Illinois; studied at the University of Chicago and Cornell University, too. He was Research Entomologist of the Illinois State Natural History Survey; has been professor of Entomology, Department of Agriculture, Kyoto Imperial University since 1924. The Tokyo Imperial University conferred on him the Doctor of Science degree.

REV. H. H. ASHJIAN was guest of honor at a luncheon in Chicago when forty ministers extended to him felicitations of various sorts on the occasion of his retirement from the pastorate of the Armenian Evangelical Church of Chicago and from the ministry. He told the story of his life. Born in Marash, Turkey, he had grown up under the influence of missionaries of the American Board; had come to America in 1894 to study at Yale; was ordained; returned to live with his people in the midst of massacres and deportations—"I defended the truth, and the truth defended me," he added; came once more to America in 1926. For the past five years he has worked under the Chicago Congregational Union, looking after isolated groups in the surrounding communities in addition to caring for his own church. At the age of seventy-two he is moving to Los Angeles for his health. In his

note of congratulation President Albert W. Palmer suggested that California really exceeded heaven in one respect: it was not necessary to die in order to get there.

Upon REV. EDWARD BELL HASKELL, founder and head of the Pordim Folk School in Bulgaria, His Majesty Boris III has conferred the Commanders' Cross, Order of Civic Service, Third Degree, said to be given in the case of military men to no officer of lower rank than the commander of an army unit. This cross is suspended by a ribbon round the neck. Upon Mrs. Haskell, His Majesty conferred the Dames' Cross, of the Order of Civic Merit, Second Degree.

On the same occasion—the public exercises when the School was passed over to the Ministry of Agriculture—the Pordim Reading Room Association gave the Haskells an artistically illuminated address stating that it had made them honorary members and would hang their portraits in the reading room. The village council presented a similarly artistically made copy of a "protocol" in which it voted to make them honorary citizens of Pordim and to affix their name to the street leading to the Folk School.

The Haskells are in Switzerland visiting Mrs. Haskell's home, on their way to America where they will retire from active service under the Board.

REV. M. S. TAYLOR, Chairman of the West Local Council of the Madura Mission, died March 15, at the age of fifty-five. He had taken up Rev. V. S. Santiago's work, had been connected with the Indian

Christian Endeavor movement for years, and India had sent him to its convention at London a few years ago. His was a strong and lovable character. A testimonial meeting was held in the local reading room in Batlagundu which he had done much to start—a heartening indication of the influence of a Christian over non-Christians.

REV. RALPH R. SHRADER, in educational work in Foochow, China 1926–1932 is going to Plymouth Church, Minneapolis, where he will be engaged in religious education work.

MR. TIMOTHY S. CHIN, dean of Jefferson Academy, was elected, late in February, principal of the Ming I Middle School in Fenchow, following S. C. Yui, resigned. The March HERALD which contained a reprint of Rev. Paul Reynolds article about S. C. Yui in the *Fenchow*, published by Fenchow Station, was off the press when the news came of Yui's resignation. Mr. Chin has had many years of experience in middle school work, and has studied in Chicago Theological Seminary for two years. It would be hard to find a more sincere, upright, and substantial man. He will be missed mightily at Jefferson Academy.

REV. CHARLES M. WARREN who recently, with Mrs. Warren, was transferred from Miyazaki Station, Japan, to Kyoto, where both are teaching in Doshisha, is at work on a new course in English literature in Doshisha. He is collaborating with Mr. Huntley. They found that there was no text book covering the course.

SIDNEY LEWIS GULICK, D.D., was given a memorable birthday party at Riverside Church, New York, on the eve of his retirement from active service under the Federal Council of Churches. Scores of friendly letters assembled in a beautiful leather-bound volume were handed him. He was a missionary of the American Board from 1887 to 1914 in Japan, and was the son and grandson of American Board missionaries to the Sandwich Islands.

MISS ISABELLE MACCAUSLAND of Kobe, Japan, is editor of the *Japan Christian Quarterly*, which is published by the Federation of Christian Missions. She is on a City Committee on Child Delinquency appointed by the Mayor of Kobe—the only woman and the only foreigner on the committee; is on the Board of the Kobe Y.W.C.A. and on the Board of Mrs. Jo's famous Rescue Home for Women. These three have monthly meetings. She teaches in Kobe College: two

hours each of ancient, mediaeval, modern, and English history; two classes, two hours each, of sociology, using half of the Saturdays for their field excursions; two hours each for Normal School seniors and college freshmen in "Applied Christianity;" two hours of reading and conversation in the Junior College. On Sundays she has two Bible classes for young people of two different churches. She is often called upon to represent the College at civic or other functions.

A New Song by Jason Noble Pierce

WHO LOVES HIS NATIVE LAND

J.N.P. M=180 J.N.P.

1. WHO LOVES HIS NA-TIVE LAND, LET HIM STAND AND SAY SO. I LOVE MY
 2. WHO LOVES A - MER - I - CA, LET HIM STAND AND SAY SO. I LOVE A -
 3. WHO STANDS FOR BROTH-ER-HOOD, LET HIM RISE AND SAY SQ. I STAND FOR

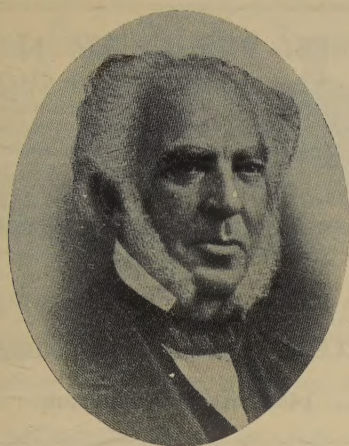
NA-TIVE LAND; GOD KEEP MY NA-TIVE LAND FAIR AND STRONG FOR- EV- ER.
 MER- I- CA; GOD KEEP A- MER- I- CA FAIR AND STRONG FOR- EV- ER.
 BROTH-ER-HOOD; GOD KEEP OUR BROTH-ER-HOOD FAIR AND STRONG FOR- EV- ER.

MY LAND, MY NA-TIVE LAND, HERE'S MY HEART AND HERE'S MY HAND IN
 MY LAND, MY OWN DEAR LAND, HERE'S MY HEART AND HERE'S MY HAND IN
 MY LAND AND EVE-RY LAND, HERE'S MY HEART AND HERE'S MY HAND IN

LOY- AL- TY MY COUN - TRY, HAIL TO THEE!
 LOY- AL- TY A - MER-I- CA, HAIL TO THEE!
 LOY- AL- TY THAT MEN SHALL BROTH - ERS BE!

Copyrighted 1934 by Jason Noble Pierce.

First sung by Dr. Pierce's congregation and choir (First Church, San Francisco) on April 15. Its rhythm is "March time, two steps to each measure."



Peter Parker Centenary

On June 4, 1834, Dr. Peter Parker, pioneer medical missionary in China, sailed as an appointee of the American Board for Canton.

His Ophthalmic Hospital, the first missionary hospital in the Far East, was opened November 4, 1835.

As a result of his efforts and influence the Medical Missionary Society in China was established in 1838, and the Edinburgh Medical Mission in 1844.

Appointed Secretary and Interpreter to the United States Legation, 1844, but continued his medical work.

Appointed United States Commissioner to China in 1855, with plenipotentiary powers for the revision of the Treaty of 1844.

Died January 10, 1888.

Lucile Foreman

Like a refreshing breeze, the happy presence of a young woman of "the gay nineties" swept into a sober mission circle in Turkey and into a school of girls from homes of Oriental seclusion and repression. With the former she shared the lively letters of the cousins she had been brought up with in her Ohio home, and the pranks of the second generation—six of all these now missionaries in Japan, Korea, Arabia; for the latter she planned wonderful entertainments, led them in sports, created a new world for them.

Yet she was firm in discipline, a woman of dignity and determination, with high ideals of school work and of character. She won the loyal devo-

tion of the young Armenian teachers in Aintab Seminary and of the students. She was remarkably gentle in her dealings with them, a gentleness that was never mistaken for lack of conviction or will power. The mainspring of all her life was her love for her Lord and Master, and she was eager to lead her girls to know Him.

Hard experiences came soon. In the winter of 1895-1896, when she had been in Turkey but a year, a massacre occurred involving towns and villages in that immediate section of the country. Harassing accounts poured in from without, and there was real danger for the school. Throughout those weeks she was calm and brave and resourceful in quieting the excited girls.

In 1904 she was ordered home for health reasons, but a long rest enabled her to return to the work she loved. The next ten years was a period of expansion in every phase of endeavor in the Central Turkey Mission, and the Seminary sent forth as graduates fine, true women, able teachers, Bible women, pastors' wives, wise mothers.

Then came the War, with the deportations of the Armenians in 1915-1916. The families of Lucile Foreman's teachers and girls were sent away. Scarcely a day passed that some new sorrow was not added. Yet she never lost her grip on the deeper realities and on her faith that God would lead her and others in paths of fruitful service.

When America entered the War it seemed best to send home most of the American women who might otherwise be exiled by the authorities, and as her school had ceased to exist, Miss Foreman joined those who left Turkey, only to return two years later among the early arrivals of Near East Relief workers.

Over the border, in Syria, were thousands of Armenians, and they were eager that the former principal of the Aintab Seminary should build it again in their new home. She accepted the task. Her quiet confidence in God and her belief in the ability of everyone to grow into spiritual vigor sustained her and her friends through these dark and difficult days. So in 1922 the Aleppo Girls' High School was opened.

But the experiences of the hard years had sapped her strength, and though her co-workers were efficient, her burden was too heavy. In the spring of 1932 she came away with the hope that a six months' rest would build her up for another term of service.

Her Lord, whom she loved, had a better plan for her. A beautiful life here has blossomed into a glorious life in His presence.

Lover of Little Children— Anna Clarke

"The children cried."

Thus, simply and briefly, the gardener at Amanzimtoti Institute, after the news of Anna Clarke's home-going had flashed to the furthest kraal and home for miles around Adams, Natal.

For the children, white and black, adored her, and for the little ones of the Station permission to visit "Aunt Anna's" room was an eagerly sought privilege. And this adoration was but the inevitable response to her intense love for them.

Not only did she love children and devote her life to them, but she was able to develop in her Normal School students understanding and appreciation of their needs, so that all over Natal young Zulu men and women, imbued with her spirit, are training their youngest pupils patiently and wisely. Anna was born in Manhattan, Kansas, in 1878, but as her father was eager to move to some center where his sons and daughters could be educated yet live at home, the family went to Oberlin for twelve years. Anna was graduated from the College in 1901 and from the Kindergarten Training School in 1905. Then she taught in Ohio, Iowa, and New York State public schools.

Quietly disregarding personal ambitions in order to minister to her parents in their declining years, after their death she joined her sister Rhoda, whose husband, Rev. Albert E. LeRoy, was principal of Amanzimtoti Institute. There, first as a term teacher under the Woman's Board of Missions, then as a fully appointed missionary and specialist in primary education, she taught in the Normal School and supervised its work in the practice primary school.

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She longed to remove the Kinder-
garten classes from their leaky, ram-
shackle old shed; collected funds for
a new home for them; when these ran
short contributed more than generously
from her own scanty store; and at last
had the great happiness of witnessing
the dedication of the recently com-
pleted Infant School.

Besides her teaching she did much
kraal visiting, going to see the sick or
aged or heathen every Sunday with
some group of girls whom she fired
with her own enthusiasm for saving
souls and bringing comfort to the
needy. She usually took some little
gift for the sick or for the head of the
kraal. She often gave till it hurt, but
her generous nature could not withstand
the claims of so much material and
spiritual poverty.

She seemed to have a premonition
that her life would not be long, and
crowded her days more than full with
all she had strength to do, filling her
hours to the brim with helpful service,
as though she said to herself:

"I shall not pass this way again."

Mrs. James P. O'Brien

Lizzie Rust Coffin O'Brien, wife of
former President O'Brien of Straight
College, was of Marblehead, Ohio,
where she was married in 1887.

Always intensely interested in her
husband's work, she made it her busi-
ness to know individual students, at
Straight and at Talledega, where he
had been head of the Theological
Seminary, helped those with latent
talent to find themselves and develop
their gifts, and kept others self-
respecting by the work which she found
for them to do in her home.

That home was one where the prob-
lems and worries of the college presi-
dent could be laid aside; where tired
visitors were rested, encouraged, and
inspired. After her husband's death she
retired to her "tiny home here on the
lake" (Lake Erie), where she was quite
happy with her memories of the past
and the devotion of her sons and grand-
children, until her home-going on
April 13. Of her four children two
survive her: Dr. Henry Rust O'Brien
and George Putnam O'Brien.



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The Chronicle

FURLOUGHS AUTHORIZED

April 10. Dr. E. C. Fry of the Japan Mission, beginning in the spring or summer of 1934.

April 10. Dr. and Mrs. Lorrin A. Shepard of the Near East Mission, beginning in the spring of 1934.

April 10. Dr. and Mrs. William T. Lawrence of the East Africa Mission, beginning in September, 1934.

April 10. Rev. and Mrs. Otto B. Githens of the South Africa Mission, beginning immediately.

ARRIVALS FROM THE FIELD

March 27. In Bucyrus, Ohio, Rev. and Mrs. Clarence A. Neff of the Mexico Mission.

March 17. In Los Angeles, Mr. and Mrs. Paul G. Dickey of Amanzimtoti Institute, Adams, South Africa.

April 24. In New York, Mr. and Mrs. Edson C. Lockwood of the American College, Madura Mission, South India.

BIRTHS

January 1. At Rochester, Minnesota, a daughter, Mary Louise, to Dr. and Mrs. Walter H. Judd of the North China Mission.

February 28. At Powder River Parish, Montana, a son, Harris Conwell, to Mr. and Mrs. Max Webster.

March 24. At Lander, Wyoming, a son, to Rev. and Mrs. George D. Jenkins.



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MARRIAGES

April 2. At Detroit, Michigan, Mr. Ezra Porter Young, formerly of Adana, Turkey, and Miss Jessamine Gray.

April 16. At Madura, India, Miss Genevieve Janaky, daughter of Rev. and Mrs. W. W. Wallace of the Madura Mission, and Mr. John R. Marshall of Madura, South India.

April 20. At Smyrna, Turkey, Miss Elsa Feichtinger of the Near East Mission and Mr. J. Calvin Keene of International College, Smyrna.

DEATH

April 18. At Denver, Otterbein Smith, pastor of Berkeley Community Church of Denver Colorado, brother of Frank G. Smith of First Central Church of Omaha and James Robert Smith, formerly secretary of the Church Building Society.

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May 10. At La Mesa, California, Mr. James W. Porter, brother of Rev. Henry D. and Miss Mary W. Porter, formerly of the North China Mission, and uncle of Dr. Lucius C. Porter, a present member of the North China Mission.

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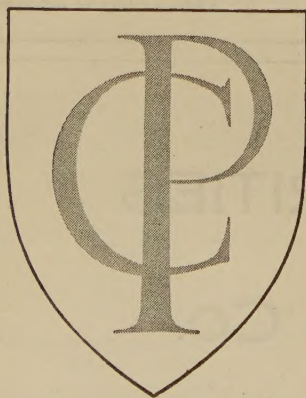
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